THE

MAHĀBHĀRATA

FOR THE FIRST TIME CRITICALLY EDITED BY

VISHNU S SUKTHANKAR†

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AND ILLUSTRATED FROM ANCIENT MODELS BY

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RAJA OF AUNDH

तेजस्विनावधीतमस्तु

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POONA

BHANDARKAR ORIENTAL RESEARCH INSTITUTE

1966

THE

ŚĀNTIPARVAN

VOLUME XVI

INTRODUCTION

FOR THE FIRST TIME CRITICALLY EDITED BY

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INTRODUCTION

The Śāntiparvan, the twelfth book of the Mahābhārata, is divided into three sub-sections (upa-parvans)—the Rājadharma, the Āpaddharma and the Mokṣadharma—which (but particularly the third in contrast with the first two) became more or less independent themes of study and recitation by people who approached the task with varying qualifications and expectations and who, as a consequence, were directly and indirectly responsible for the formation and transmission of more or less independent manuscript-traditions for the sub-sections as such which, to the extent that it has happened here, has not been the case with the sub-sections of the other books of the Epic This divergence of interest is reflected also in the total number of MSS of the respective sub-sections that have been entered in the descriptive catalogues, published reports and library lists of Sanskrit MSS preserved in public and private collections in and outside India, including also the result of the findings of special search-parties sent in various parts of India Thus, classifying script-wise and restricting our remarks to MSS containing the text alone, we have only 1 MS written in the Śāradā script which fortunately, gives all the three sub-sections There happen to be 2 or 3 Maithili MSS, known so far, one of which gives all the three sub-sections while the others give only the Mokṣadharma There is reported the existence of about 30 Bengali MSS , only 3 or 4 of which seem to be complete for the entire Śānti (RĀM), 10 giving R and Ā without the M, 12 containing only M, 1 only Ā, and the rest either fragmentary or of unspecified contents Of Telugu MSS , only about 15 could be traced, 2 of them complete for the entire Śānti (RĀM), 1 each giving RĀ, ĀM and RM 4 giving R alone and 2 M alone, while the rest are either fragmentary or of unspecified contents Of Grantha MSS about 24 have been known from the lists, only three of them being complete for RĀM (one, however, missing towards the end), of the rest, one gives RĀ, another RM, while most of the others give R or M alone in a more or less incomplete or fragmentary condition Of MSS written in Malayālam characters, only 10 could be located, just one of which, it would seem, gives all the three sub-sections, RĀM, 3 giving RĀ together, 3 others only R and 4 more only M The bulk of the manuscript material exists in the All-India Devanāgarī script Of the more than hundred MSS that have been listed, only 15, however, happen to give all the three sub-sections (RĀM), about 30 containing R alone, about 25 Ā alone, and about 20 M alone, while 3 contain RĀ, and one each RM and ĀM, the remaining MSS being either incomplete or fragmentary or of unspecified contents.

Of this extensive mass of manuscript material available, the B. O. R. Institute had collated 18 MSS for RĀM namely, besides the solitary Śāradā, Maithilī, Bengali and the Malayālam MSS available, 2 MSS each in Telugu and Grantha and 10 MSS in Devanāgarī All of these are naturally included in the following Critical Apparatus

Of MSS. giving RĀ (without M), the Institute had collated 15 MSS, 8 of them (it is worth noting) in Bengali characters, 3 in Malayālam, and the rest in Devanāgarī The Critical Apparatus uses 11 of these MSS MSS containing R+M (without Ā) or Ā+M (without R) or Ā alone (without R and M) are probably due to accidents of preservation, there being a solitary case or two of each A large number of MSS, however, give R alone, and still larger, M alone the latter category affording greater opportunities for extensive additions, as illustrated by the MS M₅ of our Critical Apparatus

Naturally, the Critical Apparatus for the Śānti-parvan as a whole is not, except in the case of MSS giving all the three Upa-parvans (RĀM), uniform Before the beginning of each Upa-parvan, we have given, in Editorial note [No 1], [No 2] and [No 3], a separate Critical Apparatus limited to that Upa-parvan alone, which, for convenience, has been retained where it is needed, though it called for some minor corrections Here follows now a Critical Apparatus for the Śānti-parvan as a whole, arranged sub-section wise and in a tabular form —

CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS

RĀJADHARMA	ĀPADDHARMA	MOKSADHARMA

I N(ORTHERN) RECENSION (R, 25 MSS, Ā, 25 MSS, M, 26 MSS)

(*a*) *North-western Group* (ν)

Śāradā Version [Ś]

Ś1 = Paris, Bibliothèque Nationale, No 379 used from a photo-copy Undated	Ś1 = Paris, Bibliothèque Nationale, No 879 used from a photo-copy Undated	Ś1 = Paris, Bibliothèque Nationale, No 379 used from a photo-copy Undated

Kaśmīrī Version [K], being Devanāgarī transcripts from [Ś]

K_1 = Poona, Bombay Govt Collection (deposited at the B O R I), No 198 of 1891–95 Undated	K_1 = Poona, Bombay Govt Collection (deposited at the B O R I), No 198 of 1891–95 Undated	K_1 = Poona, Bombay Govt Collection (deposited at the B O. R I), No 198 of 1891–95. Undated
K_2 = Poona, Mirikar Collection of the Bhārat Itihās Sanshodhaka Mandal, No 207 Undated	K_2 = Poona, Mirikar Collection of the Bhārat Itihās Sanshodhaka Mandal, No 207 Undated	K_2 = Poona, Mirikar Collection of the Bhārat Itihās Sanshodhaka Mandal, No 207. Undated.
K_3 = Poona, Kamat Collection of the BORI, No 12 Undated	K_3 = Poona, Kamat Collection of the BORI, No 12 Undated	K_3 —— Absent ——
K_4 = Poona, BORI MSS Collection, No 246 (originally numbered 15), dated Śaka 1693 = V Samvat 1828 (cir A D **1771**)	K_4 = Poona, BORI MSS Collection, No 246 (originally numbered 15), dated Śaka 1693 = V Samvat 1828 (cir A D **1771**)	K_4 = Poona, BORI MSS Collection, No 246 (originally numbered 15), dated Śaka 1693 = V Samvat 1828 (cir. A D **1771**)
K_5 = Lahore, D A V College Library (now transferred to Hoshiarpur, East Panjab), No 4757, dated V Samvat 1851 (cir A D **1794**)	K_5 = Lahore, D A V College Library (now transferred to Hoshiarpur, East Panjab), No 4757, dated V Samvat 1851 = Śaka 1716 (cir A D **1794**)	K_5 —— Absent ——
K_6 —— Absent ——	K_6 —— Absent ——	K_6 = Lahore, D A V College Library (now transferred to Hoshiarpur, East Panjab), No 4556, dated V Samvat 1852 (cir A D **1795**)

CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS (cont)

Rājadharma	Āpaddharma	Mokṣadharma
K_7 — Absent —	K_7 — Absent —	K_7 = Lahore, D A V College Library (now transferred to Hoshiarpur, East Panjab), No 4712 Undated
Maithilī (Videha) Version [V]		
V_1 = Kathmandu, Nepal Durbar Library, No 738 (Bendall, wrongly, 867) used from an enlarged micro-film copy Dated L Samvat 412 (cir A D 1516)	V_1 = Kathmandu, Nepal Durbar Library, No 738 (Bendall, wrongly, 867) used from an enlarged micro film copy Dated L Samvat 412 (cir A D 1516)	V_1 = Kathmandu, Nepal Durbar Library, No 738 (Bendall, wrongly, 867) used from an enlarged micro-film copy. Dated L Samvat 412 (cir. A D 1516)
	(b) Central Group (Υ)	
Bengali Version [B]		
B_0 = Paris, Bibliothèque Nationale, No 20, bundle O used from a photo-copy Date same as for Āpaddharma	B_0 = Paris, Bibliothèque Nationale, No 20, bundle O (cont) used from a photo-copy Dated Śaka 1599 (cir A D 1677)	B_0 = Paris, Bibliothèque Nationale, No 20, bundle Q used from a photo-copy Dated Śaka 1599 (cir A D 1677)
B_1 = Dacca, University Library, No 4806 Collated at Santiniketan Undated	B_1 = Dacca, University Library, No 4806 Collated at Santiniketan Undated	B_1 — Absent —

B_2 = Santiniketan, Viśvabhāratī Library, No 6 Date same as for Āpaddharma	B_2 = Santiniketan, Viśvabhāratī Library, No 6 Dated Śaka 1609 (cir A D **1687**)	B_2 —— Absent ——
B_3 = Dacca, University Library, No 507 Collated at Santiniketan Date same as for Āpaddharma	B_3 = Dacca, University Library, No 507 Collated at Santiniketan Dated Śaka 1663 (cir A D **1741**)	B_3 —— Absent ——
B_4 = Santiniketan, Viśvabhāratī Library, No 281 Collated at Santiniketan Undated	B_4 = Santiniketan, Viśvabhāratī Library, No 281 Collated at Santiniketan Undated	B_4 —— Absent ——
B_5 = Dacca, University Library, No 579 Collated at Santiniketan Date same as for Āpaddharma	B_5 = Dacca University Library, No 579 Collated at Santiniketan Dated Śaka 1663 (cir A D **1741**)	B_5 —— Absent ——
B_6 —— Absent ——	B_6 —— Absent ——	B_6 = Santiniketan, Visvabhāratī Library, No 7 Collated at Santiniketan Dated Śaka 1631 (cir A D **1709**)
B_7 —— Absent ——	B_7 —— Absent ——	B_7 = Dacca, University Library, No 503 Collated at Santiniketan Dated Śaka 1659 (cir A D **1737**)
B_8 —— Absent ——	B_8 —— Absent ——	B_8 = Dacca, University Library, No 587 Collated at Santiniketan Dated Śaka 1669 (by corr orig 1666) (cir. A D **1747**)

CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS (cont)

Rājadharma	Āpaddharma	Mokṣadharma
B_9 —— Absent ——	B_9 —— Absent ——	B_9 = Calcutta, University Library, No 1386 Collated at Santiniketan Dated Śaka 1702 (cii A D 1780)

Devanāgarī Version [D], sub-divided into

(1) Devanāgarī Version of Arjunamiśra [Da]

Rājadharma	Āpaddharma	Mokṣadharma
Da_1 = Poona, Bombay Govt. Collection (deposited at the BORI), No 499 of Visiāmbāg I	Da_1 = Poona, Bombay Govt Collection (deposited at the BORI), No 499 of Viśiambag I Undated	Da_1 —— Absent ——
Da_2 = Poona, Bombay Govt Collection (deposited at the BORI), No 500 of Viśrambag I Undated	Da_2 = Poona, Bombay Govt Collection (deposited at the BORI), No 500 of Viśrāmbag I Undated	Da_2 —— Absent ——
Da_3 —— Absent ——	Da_3 —— Absent ——	Da_3 = Poona, Bombay Govt Collection (deposited at the BORI), No 476 of Viśrambag I. Undated
Da_4 —— Absent ——	Da_4 —— Absent ——	Da_4 = Poona, Bombay Govt Collection (deposited at the BORI), No 38 of A 1879–80 Undated

(ii) Devanāgarī Version of Nīlakantha [Dn], the "Vulgate"

Dn_1 = Bhor, State Library, No 80 Date same as for Mokṣadharma	Dn_1 = Bhor, State Library, No 81 Date same as for Mokṣadharma	Dn_1 = Bhor, State Library, No. 82 Dated Śaka 1691 (cir A D **1769**)
Dn_2 = Poona, BORI, Vishalgad Collection, No 245 Dated Śaka 1704 (cir A D **1782**)	Dn_2 —— Absent ——	Dn_2 —— Absent ——
Dn_3 —— Absent ——	Dn_3 = Poona, Bombay Govt Collection (deposited at the BORI), No 241 of 1895–1902 Undated	Dn_3 —— Not used ——
Dn_4 ——Not used——	Dn_4 —— Absent ——	Dn_4 = Poona, Bombay Govt Collection (deposited at the BORI), No 29c of A 1879–80 Dated Śaka 1680 (cir A D **1758**)

(iii) Devanāgarī Version of Vidyāsāgara [Ds]

Ds_1 —— Absent ——	Ds_1 —— Absent ——	Ds_1 = Poona, Bombay Govt Collection (deposited at the BORI), No 39 of A 1879–80 Undated
Ds_2 —— Absent ——	Ds_2 —— Absent ——	Ds_2 = Tanjore, Sarasvathi Mahal Library, No 1141 Collated at Tanjore Undated

CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS (cont)

Rājadharma	Āpaddharma	Mokṣadharma
	(iv) Devanāgarī Composite Version	
D_1 = Poona, BORI MSS Collection, No 237 Undated	D_1 = Poona, BORI MSS Collection, No 237 Undated	D_1 —— Absent ——
D_2 = Madras, Adyar Library, No X B 11 Undated	D_2 = Madras, Adyar Library, No X B 11 Undated	D_2 = Madras, Adyar Library, No X B 11 Undated
D_3 = Tanjore, Sarasvathi Mahal Library, No 1116 Collated at Tanjore Dated V Samvat 1667 (cir A D 1610)	D_3 = Tanjore, Sarasvathi Mahal Library, No 1115 Collated at Tanjore Dated V Samvat 1667 (cir A D 1610)	D_3 = Tanjore, Sarasvathi Mahal Library, No 1117 Collated at Tanjore Dated V Samvat 1668 (cir A D 1611)
D_4 = Poona, Bombay Govt Collection (deposited at the BORI), No. 219 of 1887–91 Undated	D_4 = Poona, Bombay Govt Collection (deposited at the BORI), No 220 of 1887–91 Undated	D_4 = Poona, Bombay Govt Collection (deposited at the BORI), No 221 of 1887–91 Undated.
D_5 = Tanjore, Sarasvathi Mahal Library, No 1167 Collated at Tanjore Undated	D_5 = Tanjore, Sarasvathi Mahal Library, No 1166 Collated at Tanjore Dated V Samvat 1745 (cir A D 1688)	D_5 = Tanjore, Sarasvathi Mahal Library, No 1168 Collated at Tanjore Undated
D_6 = Baroda, Oriental Institute, No. 11317 Undated	D_6 —— Absent ——	D_6 = Baroda, Oriental Institute, No 11317 Undated
D_7 = Tanjore, Sarasvathi Mahal Library, No 1191 Collated at Tanjore Undated	D_7 = Tanjore, Sarasvathi Mahal Library, No 1191 Collated at Tanjore Undated	D_7 = Tanjore, Sarasvathi Mahal Library, No 1192 Collated at Tanjore Undated

D₃ Poona, Vishalgad Collection of the BORI, No 240 Undated	D₃ Poona, Vishalgad Collection of the BORI, No 240 Undated	D₃ – Poona, Vishalgad Collection of the BORI, No 240 Undated
D₄ — not used —	D₄ Poona, Bombay Govt Collection (deposited at the BORI), No [illegible] of 1882-[illegible] Undated	D₄ Poona, Bombay Govt Collection (deposited at the BORI), No 6[illegible] of 18[illegible]-83 Undated

II SOUTHERN RECENSION ([illegible] MSS , T [illegible] MSS , M [illegible] MSS)

Telugu Version [T]

T₁ = Tanjore Sarasvatī Mahal Library, No 11811 Collated at Tanjore Undated	T₁ [illegible] Mahal Library, No 11811 Collated [illegible] Undated	T₁ Tanjore, Sarasvatī Mahal Library, No 11811 Collated at Tanjore Undated
T₂ = Lahore, D A V College Library (now transferred to Hoshiarpur, East Panjab), No 3947 Undated	T₂ Lahore, D A V College Library (now transferred to Hoshiarpur, East Panjab), No 3947 Undated	T₂ Lahore, D A V College Library (now transferred to Hoshiarpur, East Panjab), No 3947 Undated

Grantha Version [G]

G₁ = Poona, BORI MSS Collection, No 27 (acquired from Srinivasa Aiyangar) Undated	G₁ = Poona, BORI MSS Collection, No 27 (acquired from Srinivasa Aiyangar) Undated	G₁ = Poona, BORI MSS Collection, No 27 (acquired from Srinivasa Aiyangar) Undated
G₂ = Lahore, D A V College Library (now transferred to Hoshiarpur, East Panjab), No 1082 Undated	G₂ = Lahore, D A V College Library (now transferred to Hoshiarpur, East Panjab), No 1082 Undated	G₂ = Lahore, D A V College Library (now transferred to Hoshiarpur, East Panjab), No 1082 Undated

CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS (cont)

Rājadharma	Āpaddharma	Mokṣadharma
G_3 = Tanjore, Sarasvathi Mahal Library, No 11819 Collated at Tanjore Undated	G_3 —— Absent ——	G_3 = Tanjore, Sarasvathi Mahal Library, No 11819 Collated at Tanjore Undated
G_4 = Tanjore, Sarasvathi Mahal Library, No 11832 Collated at Tanjore Undated	G_4 —— Absent ——	G_4 —— Absent ——
G_5 —— not used ——	G_5 = Tanjore, Sarasvathi Mahal Library, No 11847 Collated at Tanjore Undated	G_5 —— Absent ——
G_6 —— Absent ——	G_6 —— Absent ——	G_6 = Tanjore, Sarasvathi Mahal Library, No 11833 Collated at Tanjore Undated.

Malayālam Version [M]

M_1 = Pilakkatiri, South Malabar Poomulli Mana Library, No 309 Dated Kollam Samvat 921 (cir A D 1746)	M_1 = Pilakkatiri, South Malabar Poomulli Mana Library, No. 309. Dated Kollam Samvat 921 (cir A D 1746)	M_1 = Pilakkatiri, South Malabar. Poomulli Mana Library, No 309 Dated Kollam Samvat 921 (cir A D 1746)
M_2 = Cochin, Paliyam Estate Library, No 3 Undated	M_2 = Cochin, Paliyam Estate Library, No 3 Undated	M_2 —— Absent ——

M_3 = Vadakanchen, Cochin Avanapparambu Mana Library, No 80 Undated	M_3 = Vadakanchen, Cochin Avanapparambu Mana Library, No 80 Undated	M_3 —— Absent ——
M_4 = Alwaye, Travancore Ponnokottu Mana Library, not numbered Undated	M_4 = Alwaye, Travancore Ponnokottu Mana Library, not numbered Undated	M_4 —— Absent ——
M_5 —— Absent ——	M_5 —— Absent ——	M_5 = Cochin, State Library, No. 39 Undated
M_6 —— Absent ——	M_6 —— Absent ——	M_6 = Vadakanchen, Cochin Avanapparambu Mana Library, No 64 Undated
M_7 —— Absent ——	M_7 —— Absent ——	M_7 = Calicut, Padiññāre Kovilakam Library, not numbered Undated

TESTIMONIA

(i) *Commentaries*

Ca = Arjunamisra's *Bhāratārtha-dīpikā* or *°pradīpikā*, as in Da_1 and Da_2 and, occasionlly, on the margins of $Ś_1$	Ca = Arjunamisra's *Bhāratārtha-dīpikā* or *°pradīpikā*, as in Da_1 and Da_2 and, occasionally, on the margins of $Ś_1$	Ca = Arjunamisra's *Bhāratārtha-dīpikā* or *°pradīpikā*, as in Da_3 and Da_4 and, occasionally, on the margins of $Ś_1$
Cb = Vimalabodha's *Durghtārtha-prakāsinī*, as in a Maithilī MS from the Rāja Library, Darbhanga	Cb = Vimalabodha's *Durghaṭārtha-prakāśinī* as in a Maithilī MS from the Rāja Library, Darbhanga	Cb = Vimalabodha's *Durghatārtha-prakāśinī* as in Bombay Govt. Collection (deposited at the BORI), No 167 of 1887–91 Undated

CHART OF THE ŚĀNTIPARVAN CRITICAL APPARATUS (concluded)

RĀJADHARMA	ĀPADDHARMA	MOKSADHARMA
Cn = Nīlakantha's *Bhāratabhāvadīpa* or °*dīpikā*, as in Dn_1, Dn_3 and in "Vulgate" editions	Cn = Nīlakantha's *Bhāratabhāvadīpa* or °*dīpikā*, as in Dn_1, Dn_3 and in "Vulgate" editions	Cn = Nīlakantha's *Bhāratabhāvadīpa* or °*dīpikā*, as in Dn_1, Dn_3 and in "Vulgate" editions.
Cp —— Absent ——	Cp —— Absent ——	Cp = Paramānanda Bhattācārya's *Moksadharmatīkā* as in MS. No 12899 from the Oriental Institute, Baroda Dated Śaka 1594 (or A D 1672)
Cs —— Absent ——	Cs —— Absent ——	Cs = Vidyāsāgara's *Vyākhyānaratnākarah*, as in Ds_1 and Ds_2
Cv = Vādirāja's *Laksālamkāra* as in a copy from P P S Sastri's library	Cv = Vādirāja's *Laksālamkāra* as in a copy from P P S Sastri's library	Cv = Vādirāja's *Laksālamkāra* as in a copy from P P S Sastri's library
	(ii) *Epitomes*	
Mañj = Kṣemendra's *Bhāratamañjarī* (Kāvyamālā, No 64)	Mañj = Ksemendra's *Bhāratamañjarī* (Kāvyamālā, No 64)	Mañj = Ksemendra's *Bhāratamañjarī* (Kāvyamālā, No 64).
	(iii) *Translations and Adaptations*	
Āndhra = *Āndhra Mahābhāratamu*, being Tikkana's continuation of Nannaya Bhatta's Telugu adaptation	Āndhra = *Āndhra Mahābhāratamu*, being Tikkana's continuation of Nannaya Bhatta's Telugu adaptation	Āndhra = *Āndhra Mahābhāratamu*, being Tikkana's continuation of Nannaya Bhatta's Telugu adaptation

DETAILED ACCOUNT OF THE MANUSCRIPTS

Ś1

Paris, Bibliothèque Nationale, No 379. Written on country paper in Śāradā characters. Size 260 × 355 millimeters ($10\frac{2}{8} \times 14\frac{1}{8}$ inches). Gives about 25 lines to a page and about 30 letters to a line. The MS was purchased in Kashmir in 1898 by M A Foucher and is now bound in one volume. The MS was used from photographs (two for each folio) kindly supplied by M Filliozat of the Bibliothèque Nationale. The folios are numbered from 1 to 265, of which the following 74 viz 1–7, 173 (wrongly omitted in counting), 177–178, 183–186, 191, 194–199, 201–232, 240–241, 243, 246–255 and 257–264 are missing. The MS is defective towards the end. A few folios are damaged in the margins, while folio numbered 245 is wrongly placed with the MS, as it gives instead stanzas 1188–1190 from the Mokṣadharma of Kṣemendra's *Bhāratamañjarī*. Some more leaves must have been missing, but it would seem that a few of them were replaced by smaller-size folios (with 20–22 lines to a page and about 20 letters to a line) written *sec m* in Śāradā characters. Only three such folios are extant 95, 120, 121, and they give the text alone and not the commentary, which the original portion of the MS writes in Śāradā characters on the margins all around the text. This commentary in question is by Arjunamiśra, as is expressly stated on the top-margin of folio 127^b (इति श्रीअर्जुनमिश्रकृताया म . . . . समाप्त) and on the lower margin of the same page (नत्वा जगद्गुरुं विष्णुं तत पितरमेव च । क्रियतेऽर्जुनमिश्रेण मोक्षधर्मप्रदीपिका ॥). Where the commentary could not be completely written within the limits of the margins, the copyist has continued the same on a small size extra folio—sometimes more than one folio—where the commentary alone (without the text) is written. Such folios with commentary-continuations occur, written on both the sides, after fol 128^b, 140^b, 141^b, 147^b, 155^a, 155^b, 156^b, 161^a and 200^b, on one side only, after fol 152^b, and on two folios (the second written on one side only) after 148^b. This Arjunamiśra's commentary seems to have been written by a later copyist, who at times attempts to correct the originally written text (*inter lin* or marg) so as to make it agree with the commentary. The instances are chiefly 174 5^c, 176 8^a, 199 15^a, 206 3^a and 219 7^d. Also compare 29 104^a, 48 2^d, 96 13^c, 300^b, 132 2^a, 162 39^c, 203 32^a, 203 36^c, 205 24^d, 209 14^c, 211 21^a, 257 11^b, 258 32^a, 308 89^c, 309 63^b. The copyist who wrote the commentary seems to have been a different person from the one who copied the smaller-size folios, so that the MS before us is the handicraft of three different persons more or less separated from one another in time. The MS cannot be said to be very old.

The manuscript gives all the three Upa-parvans, with the following lacunae due to the missing folios: Rājadharma 12 1 1 to 19 8^c, Mokṣadharma 12 236 19^b to 240 16^c, 250 35^d to 255 41^d, 261 11^a to 57^f, 263 52^c to 273 26^{ab}, 274 13^b to 308 76^c, 313 44^a to 316 1^b, 316 57^c to 318 26^a, 321 14^b to 328 47^d, 329 18^a to 336 15^d, and 336 65^c up to end of the Parvan.

Excluding the initial benedictory stanza (1* = 301* = 455*), of the total number of (300 minus 1 =) 299 star passages and 13 Appendix passages in the Rājadharma, Ś1 gives 21 only (37*, 45*, 73*, 79*, 80*, 86*, 146*, 160*, 227*, 234*, 237*, 241*, 248*, 249*, 257*, 261*, 288*, 296*, 297*, 300* and one App passage, No. 4), of the (153 plus 1, minus 18 omitted numbers =) 136 star-passages in the Āpaddharma, only 5 (323*, 324*, 377*, 412*, 429*), and of the 463 star-passages and 19 Appendix passages in the Moksadharma, only 12 (490*, 524*, 556*, 559*, 591*, 593*, 622*, 636*, 653*, 788*, 793*, 798*) star-passages It is, however, possible that, in this particular sub-section, a few more star-passages and one or two Appendix passages present in the MS (e g No 28) were written on the folios now missing On the whole the manuscript seems to be very conservative as regards additional passages, and the few that are present belong—with sporadic exceptions—to either the Northern recension as a whole (namely, 37*, 45*, 73*, 79*, 80*, 86*, 146*, 160*, 237*, 248*, 249*, 257*, 261*, 296*, 297*, from the Rājadharma section, 377*, 429*, from the Āpaddharma, and from the Moksadharma 490*, 524*, 556*, 559*, 636*, 653*, 788*, 798*, besides, probably, App I, No 28), or to the Kashmir recension as such (namely, 227* which is shared with K_2, 234* which is shared with K_{1-4} B_1 Dn D_4, 241* which is shared with $K_{1\,2\,4}$, and 288* which is shared with $K_{1\,2}$ D_1 from the Rājadharma, 323* which is shared with K Dn_1 n_3 $D_{2\,3\,5\,8}$, and 324* which is shared with $K_{1\,2\,4}$ $D_{1\,4\,9}$ from the Āpaddharma, and 591* which is shared with $K_{1\,2}$ plus $M_{5\,6}$, 593* and 622* [a substitute passage] which are both shared with $K_{1\,2\,4}$, and 793* which is shared with $K_{1\,2\,4\,7}$ $D_{4\,9}$ from the extant portion of the Moksadharma) There is no addition peculiar to Ś1 alone

Considering the omitted passages in the extant portions of Ś1, the bulk of them are due to haplography and are shared by Ś1 with the usual Kasmirian group of MSS Thus in Rājadharma, haplographical omissions in Ś1 alone are—12 29 49, 78 15–16, 107 24 those shared by Ś1 with K_1 are—12 30 21, 45 1^c–4^b, 46 17 with K_2—12 19 13^b–14^a, 70 15^c–16^b, 103 10–11 with D_4—12 29 108 with $K_{1\,2}$—12 91 from न लोपयेत् in 13^d to धर्मं in 14^d, 92 14–15, 96 4^a–8^b, 106 1–4 with $K_{1\,2}$ D_1—12 113 11^c–12^b with $K_{1\,2}$ $D_{2\,4\,6}$ G_3—12 85 3 with $K_{1\,2}$ T_2 M_2—12 28 19–20 with K_1 B_1—12 48 11^c–12^b with K_1 D_1—12 47 24 with K_{1-3} D_1—12 124 53^c–54^b with $K_{1-3\,5}$ $D_{1\,4\,8}$—80*, lines 1–2 with $K_{1\,3\,5}$ $D_{4\,8}$—12 47 52 with $K_{1\,2\,4}$—12 95 15, 98 17 with $K_{1\,2\,4}$ $D_{7\,8}$—12 36 5^c–6^b with $K_{2\,4}$ D_1—12 123 2^{cd}, 128 45^{ab} with Bo Dn_2—12 99 5^a with Da_1 D_1—12 128 35^c–36^b In the Āpaddharma, while there are no solitary haplographical omissions in Ś1, we have, shared with K_4 alone—12 160 13^a–15^b shared with $K_{1\,2\,4}$ D_1—12 139 68–69, 149 29, 155 9–10 with $K_{1\,2\,4}$ $D_{1\,3}$—12 167 4^c–5^b with $K_{1\,2}$ $D_{1\,3}$—12 150 8^{cd} with $K_{2\,4}$ D_1—12 157 17^{cd}, 158 6^d–7^a, 161 43^{bc} with $K_{2\,4}$ B_1 D_1—12 159 52^{cd} In the Moksadharma, while the only individual omission in Ś1 in the extant portion is 12 320 27–37 (which appears nevertheless to have been motivated by the desire to omit an incident compromising

to the dignity of sage Vyāsa), no less than twelve cases of haplographical omission are quotable which $Ś_1$ shares with $K_{1\ 2\ 4}$ and with no other MS These are—12 173 14^{c}–15^{d}, 33^{c}–34^{b}, 36^{c}–37^{c}, 179 2, 180 23^{c}–24^{b}, 196 21^{cd}, 221 33^{c}–34^{b}, 229 16^{c}–17^{b}, 231 12^{c}–13^{b}, 21^{c}–22^{b}, 232 25^{ab}, 320 14^{cd} In eleven other cases some more MSS are added to the above group, viz K_7 in 12 177 13 and 199 5^{cd}, K_7 Ds_1 in 12 195 12^{c}–13^{b}, K_7 $B_{8\ 9}$ Da_3 a_4 $D_{4-7\ 9}$ in 12 246 13^{cd}, V_1 in 12 243 13^{cd}, $D_{2\ 4\ 8}$ in 12 258 68, $D_{4\ 7}$ in 12 273 34, $D_{5\ 7}$ in 12 308 130, T_2 in 12 247 11^{ab}, $M_{1\ 6\ 7}$ in 12 261 5^{d}–6^{a}, and $M_{1\ 7}$ in 12 312 31–32 Non-haplographical omissions which, as a rule, establish relationship between the sharing MSS more assuredly than haplograpical ones are in the Rājadharma—12 29 16^{cd} (shared with $K_{1\ 2\ 4}$), 12 29 85^{cd} (shared with K_1 D_1), 12 55 12^{cd} (shared with K_{1-4} $D_{4\ 8}$), 12 59 116^{a}–118^{c} (shared with K_1), 12 122 9^{a}–11^{c} (shared with $K_{1\ 2}$ D_1)—the non haplographical omissions in $Ś_1$ alone being 12 66 23^{abc} and 99 29^{ab} In the Āpaddharma—12 139 from नराधिप in 7^{c} to ब्रूहि in 7^{d} and 139 8 (shared with $K_{2\ 4}$ D_1) In the Mokṣadharma—12 175 20^{ab}, 192 62^{d}–64^{c} (shared with K_1) and 12 183 from first न in 10^{6} to तृक्त in 10^{7}, 203 27^{ab}, 35^{ab}, 218 8^{cd}, 224 16^{ab}, 308 77^{ab}, 309 17^{c}–18^{d}, 329 13^{2} (all shared with $K_{1\ 2\ 4}$)

The transpositions of lines found in $Ś_1$ are in the Rājadharma—12 29 39^{abcd} and 39^{ef} (with V_1 $B_{0\ 3}$ Dn $D_{2\ 3\ -7}$ T [T_1 om 39^{bc}] M) in the Āpaddharma—12 152 7^{ab} and 7^{cd} (with K Dn₁ n₃ $D_{2\ 3\ 8}$) 159 39^{cd} and 39^{ef} (with D_1), 162 12^{cd} and 13^{ab} (with $K_{2\ 4}$ D_1) in the Mokṣadharma—12 199 32^{ab} and 32^{cd} (with $K_{1\ 4}$), 308 139^{ab} and 139^{cd} (with $K_{2\ 4}$), 312 17^{b} and 18^{b} (with $K_{1\ 2\ 4}$), 318 37 and 38 (with $K_{1\ 2\ 4}$)

K_1

Poona, Bombay Government Collection (deposited at the Bhandarkar Oriental Research Institute), No 198 of 1891–95 Written in Devanāgarī characters on thin country paper about 15″ × 7½″, 18 lines to a page and about 45 letters to a line Margins ruled and double daṇḍas inserted at the end of stanza-lines in red ink Occasional corrections in yellow pigment Colophons and references written in red or alternate letters in red and black ink Lacunas in the original MS from which the present one was copied are indicated by blank spaces or dotted lines, the blanks being (as on fol 63) at times filled in by a later hand Occasional marginal corrections (*pr m* and *sec m*) are also found The handwriting is legible and the MS is in good condition The folios are numbered continuously from 1 to 419 with folios 38 and 39, and 409 and 410 numbered together and folios 364, 365, 366 missing Folios 1–266 complete the Śāntiparvan proper, the rest of the MS giving the दानधर्म of the अनुशासनपर्व In the colophons, however, we almost invariably read शान्तिपर्वणि दानधर्मेषु उत्तमानुशासने or उत्तमानुशासने दानधर्मेषु, but almost never as अनुशासनपर्वणि except at the end where we read समाप्तं चेदमानुशासनं पर्व which, however, is followed, a few lines later, by समाप्तमिदं शान्तिपर्वानुशासनिकम् The MS gives

संवत् ८४ at the end which may be the सप्तर्षिसंवत्, prevailing in Kashmir, given by the original MS of which the MS before us is a copy The present copy is undated The MS begins from 12 10 1 and gives the Śāntiparvan complete in the three sub sections The portion from 12 94 22^{c} to 12 96 3^{c} is lost owing to a blank folio

The MS K_1 which seems to have lost the first nine adhyāyas must have been copied from a Kashmirian (perhaps Śāradā) original In the Rājadharma, out of the 33 star-passages found in the MS, 18 (viz 37*, 45*, 73*, 79*, 80*, 86*, 146*, 160*, 234*, 237*, 241*, 248*, 249*, 257*, 261*, 288*, 296* and 297*) have already figured as additional passages in $Ś_1$, besides passage No 4 in Appendix I Two star-passages, 15* and 123*, are peculiar to K_1 alone, the latter being a substitute passage, while 11* is shared with $K_{2\,4}$ D_1 alone Of the the remaining 12 star-passages, Nos 20*, 23* and 24* are inserted by K_1 along with the majority of N MSS ($Ś_1$ missing in their case), while, of the rest, 183*, 270* and 271* are inserted by K_1 *against* $Ś_1$, but following the majority of N MSS whereas 117*, 118*, 220*, 221*, 222* and 290* are inserted *against* $Ś_1$ but following the majority of both N and S MSS — In the Āpaddharma, only five star-passages are found in K_1, four of which (viz 323*, 324* 412*, 429*) figure as additional passages in $Ś_1$, while the remaining passage, 395*, it shares with K_3 V_1 B Da $D_{5\,6}$ T $G_{1\,2\,5}$ M *against* $Ś_1$ — In the Mokṣadharma, K_1 gives, besides the initial *maṅgalācaraṇa*, 31 star-passages (two of them, 622* and 868*, subst passages), 11 of which (viz 490*, 521*, 556* 559* 591* 622* 636*, 653*, 788*, 793*, 798*) it shares with $Ś_1$, one (viz 770*) being found in K_1 alone, while 592* is given by $K_{1\,2}$ plus M_{6}, 857*, 868*, 907 by $K_{1\,2\,4}$, and 884* by $K_{1\,2\,4}$ V_1 (marg) In the remaining cases, the additional passages are shared by the majority of N MSS ($Ś_1$ missing) (viz 756*, 779*, 882*, 901*), or by N ($Ś_1$ missing) and S MSS without M (viz 840*, 856*, 860*, 861*, 892*, 902*), or by the bulk of N ($Ś_1$ missing) and S MSS (viz 828*, 831*, 832*)

Owing to the defective nature of the original MS from which K_1 seems to have been copied, K_1 shows a number of omissions which are peculiar to it and non-haplographical Thus, in the Rājadharma, it omits 12 31^{c}–32^{c}, 14 33^{ab}, 26 18^{cd}, 30 39 to 31 30^{a}, 36 22^{cd}, 38 40^{c}–41^{d}, 50 8, 54 23^{c}–24^{d}, 55. 7^{abc}, 56 31^{c}–32^{f}, 57 14^{cd}, 66 31^{cd}, 79 7^{cd}, 104 44, 115 from किंचन in 10^{b} to परोक्ष in 11^{f}, 125 290*, line 1, and 126 11^{a}–12^{b} In the Āpaddharma, 12 131 16^{c}–17^{d}, 139 27^{c}–28^{d}, 159 61, 164 2^{a}–3^{b} (with the ref) In the Moksadharma, 12 168. 39^{c}–40^{b}, 170 4^{d}–5^{c}, 6^{c}–8^{b}, 171 2^{d}–3^{c}, 173 29, 180 28^{d}–29^{c}, 186 22^{d}–23^{c}, 194 1 199 10, 200. 34, 37–38 207 14^{c}–15^{b}, 215 26, 218 from शु in 5^{d} to चक्ष्व in 6^{d}, 219 from the first न in 11^{a} to भवितव्य in 12^{b}, 221 56, 222. 20^{cd}, 225 2^{c}–3^{b}, 237 from वसक in 31^{a} to यो in 31^{d}, 253. 30, 261. 7^{ab}, 59, 269. 7^{c}–8^{b}; 272. 35^{c}–36^{b}, 274. 26, 279 5, 281. 9^{c}–10^{b}, 290 48, 64^{c}–65^{a}, 292 35^{d}–36^{c}; 293. 41^{c}; 301. 2^{c}–3^{f}, 306 from सर्वे in 87^{d} to वर्णा in 88^{c}; 312 36^{b}, 37^{a}, 315 from वापूर्वे in 14^{a} to स हि in 15^{a}, 317 from पण्डित in 14^{d} to सशय

in 16^{b}, 318 2^{cd}, 320 7^{c}–8^{b}, 12, 27^{a}–28^{b}, 321 43, 326 38^{a}–40^{b}, from वहर्थं in 47^{d} to वाम पा in 48^{d}, 327 26^{c}–27^{b}, 328 23^{c}–24^{b}, 329 from न क्षत्र in 7^{5} to पैयन्ति in 7^{7}, from र्थमिन्द्रो in 21^{2} to सक्त in 21^{4}, 330 32^{cdef}, 331 16^{ab}, 332 from ते देवा in 7^{a} to तेजो in 8^{b}, 9^{bcd}, 335 from हुत in 20^{a} to पूर्वमे in 21^{a}, 53^{ef}, 336 62, 337 56, 338 from गन्ध in 20^{a} to सतत in 20^{b}

On the other hand, non-haplographical omissions in K_1 shared with other MSS are—shared with $Ś_1$ alone in the Rājadharma, 59 from स्तु in 116^{a} to चा in 118^{c}, in the Mokṣadharma, 192 62^{d}–64^{c} Shared with $Ś_1$ $K_{3\ 4}$ in the Rājadharma, 29 16^{cd}, in the Āpaddharma, 162 12^{ab} (with D_1 also), in the Mokṣadharma, 183 from the first न in 10^{5} to तृक्त in 10^{7}, 203 27^{ab}, 35^{ab}, 218 8^{cd}, 224 16^{ab}, 329 13^{2}—as well as 272 21^{ab}, 290 110^{ab}, 294 1^{ab}, 44^{ab}, 308 26^{d}–27^{c}, 316 from वेदन in 57^{d} to भावि in 58^{d}, 317 27^{d}–28^{c}, 322 37^{b}–38^{a} ($Ś_1$ missing in the last eight cases) Other occurrences are, in the Rājadharma 16 12^{c}–13^{b} (shared with K_2 D_7), 18 33^{cd} and 29 1–3 (shared with K_3 alone), 29 85^{cd} (shared with $Ś_1$ D_1), 122 9^{a}–11^{b} (shared with $Ś_1$ K_3 D_1), and 55 12^{cd} (shared with $Ś_1$ K_{2-4} $D_{4\ 8}$) In the Mokṣadharma 277 5^{cd} (shared with $K_{3\ 4}$ D_2), 314 39 (shared with D_5), 320 29–37 and 346 3^{cd} (shared with K_3), 326 42^{abcd}, 89, 329 from तप in 25^{1} to स्तेपे in 26^{1}, 335 6^{b}–7^{a}, 344 1^{a}–8^{b} (with ref), 348 17^{a}–18^{b} (the last six, shared with $K_{3\ 4}$) besides 337 38^{cd} and 338 18^{cd} (both shared with $K_{3\ 7}$ $D_{4\ 9}$ G_1)

Turning to haplographical omissions, K_1 presents the following cases where its haplography is not shared by any other MS thus, in the Rājadharma 12 12 15^{c}–17^{b}, 14 24, 22 from महाराज in 3^{a} to क्षत्रियाणा in 4^{c}, 26 11^{a}–12^{a}, 32 17^{cd}, 52 31^{cd}, 55 8, 18–20 (with ref), 63 29^{bc}, 72 31^{c}–33^{b}, 77 3, 82 20, 101 from ने in 31^{d} to पलाय in 32^{b}, 103 from हेच्छामि in 1^{d} to तानि in 2^{d}, 120 28^{b}–29^{a}, 123 24^{ab} In the Āpaddharma 12 137 32^{c}–33^{d}, 141 from दुरात्मन in 14^{b} to वृत्ति in 15^{d}, 148 14^{b}–16^{a}, 149 from प्रातिष्ठन्त in 111^{d} to प्रहृष्टा in 115^{a}, 152 4^{c}–5^{d}, 162 34, 164 4, 166 19^{b}–21^{c}, 167 6^{b}–7^{a}, 22^{c}–23^{b} In the Mokṣadharma 12 168 26^{b}–27^{a}, 174 8^{b}–9^{a}, 175 from भिरेव in 27^{d} to आकाशान्ते in 28^{d}, 178 15, 187 21^{c}–22^{b}, 192 from त्वा in 29^{d} to कालोऽह in 30^{d}, 196 15^{c}–16^{b}, 197 9^{b}, 201 from श्रुत in 3^{d} to त्वय in 4^{d}, 203 29^{c}–30^{b}, 205 from शिथिली in 25^{b} to बुद्ध्या in 26^{a}, 211 1^{bc}, 223 12, 227 15^{c}–16^{b}, 230 6^{b}–7^{a}, 248 19^{d}–20^{c}, 250 23^{a}–24^{b}, 261 31–32, 271 14^{d}–15^{c}, 65, 273 from मवासृजत् in 6^{f} to दैत्य in 7^{d}, 276 from सगयम् in 13^{f} to चैवा in 14^{d}, 277 20, 289 17, from भन्वी in 31^{a} to यथा in 32^{a}, 45, 290 21^{c}–22^{b}, 36^{d}–37^{a}, 294 33^{c}–34^{b}, 296 15^{c}–17^{b}, 301 5^{b}–6^{a}, 306 87^{b}, 308 80^{bc}, 126^{ef}, 312 from कृत्वैव in 43^{a} to रात्रे तु in 44^{a}, 316 8, 31^{ab}, 321 39^{d}–41^{a}, 322 from मते in 43^{c} to बृहस्पति in 44^{c}, 50^{d}–51^{c}, 323 3^{c}–4^{b}, 326 123, 327 56^{c}–57^{b}, 70, 75, 331 9, 335 17^{c}–18^{b}, 342 6^{c}–7^{a}, 350 4, 352 2–3 The existence of so many cases of solitary haplography implies a carelessness in copying

Haplographical omissions shared by K_1 in association with $Ś_1$ and other MSS.

are the following In the Rājadharma, with Ś$_1$ alone, 12 30. 21, 45 1^c–4^b, 46 17 with Ś$_1$ K$_2$, 12 91 from न लोपयेत् in 13^d to धर्मं in 14^d, 92 14–15, 96 4^a–8^b, 106 1–4 with the following ref with Ś$_1$ K$_3$ D$_1$, 12 113 11^c–12^b with Ś$_1$ K$_{2-4}$, 12 109 6^{ab} with Ś$_1$ K$_{2\ 4}$ D$_1$, 12. 68. 10^d–13^c, 120 37^c–38^b with Ś$_1$ K$_2$ D$_{2\ 4\ 6}$ G$_3$, 12 85 3 with Ś$_1$ K$_2$ T$_2$ M$_2$, 12 28 19–20 with Ś$_1$ B$_1$, 12 48 11^c–12^b with Ś$_1$ B$_1$ D$_1$, 12 50 10^c–11^b with Ś$_1$ D$_1$, 12 47 24 with Ś$_1$ D$_1$ M$_2$, 12 57 33–34 with Ś$_1$ K$_{2\ 3}$ D$_1$, 12. 124 53^c–54^b with Ś$_1$ K$_{2\ 3\ 5}$ D$_{1\ 4\ 8}$, 12 80* lines 1–2 with Ś$_1$ K$_{2\ 4}$, 12 94 15, 98 17 with Ś$_1$ K$_{2\ 4}$ D$_{1\ 7}$ T$_1$, 12 59 38^a–39^b with Ś$_1$ K$_{2\ 4}$ D$_{7\ 8}$, 12 36 5^c–6^b with Ś$_1$ K$_{3\ 5}$ D$_{4\ 8}$, 12 47 52 with Ś$_1$ D$_8$, 12 67 17^c–18^b with Ś$_1$ K$_4$ D$_8$, 12 87 18—besides 10 11 (with K$_{2\ 4}$ D$_1$), 25^a–27^b, 11 7 and 11 25^{ab} (the last three with K$_3$ D$_1$), 15 39 (with K$_{2-4}$), 16 15^{cd} (with K$_{2-4}$ D$_{1\ 4\ 7}$ T$_1$ G$_8$), 21 (with K$_{2\ 4}$), in which cases Ś$_1$ is missing In the Āpaddharma, with Ś$_1$ K$_{3\ 4}$ D$_1$, 12 139 68–69, 155 9–10 with Ś$_1$ K$_{2\ 4\ 5}$ D$_1$, 12 149 29 with Ś$_1$ K$_{3\ 4}$ D$_{1\ 8}$, 12 167 4^c–5^b with Ś$_1$ K$_2$ D$_{1\ 8}$, 12 150 8^{cd} In the Mokṣadharma, with Ś$_1$ alone, 12 223 10 with Ś$_1$ K$_{2\ 4}$, 12 173 14^c–15^d, 33^c–34^b, from स्वया in 36^c to पूर्ण in 37^c, 179 2, 180 23^c–24^b, 196 21^{cd}, 221 33^c–34^b, 229 16^c–17^b, 231 12^c–13^b, 21^c–22^b, 232 25^{ab}, 261 55, 320 14^{cd}, 326 31^{abcd} *plus* the following 18 cases where Ś$_1$ is missing 12 250 38^{bc}, 251 16, 267 8^{ab}, 270 19^c–21^b, 277 41, 283 1^{cd}, 290 6^c–7^b, 292 9, 294 41^{ab}, 298 22^c–23^b, 300 7, 306 18, 308 43, 314 30^b–31^a, 326 102^d–103^c, 331 29^c–30^b, 339 14^c–15^d, 353 3^b–4^a, and the following thirty-two cases where other MSS are added to the same group (Ś$_1$ missing from it, however, in the last 21 cases) 12 177 13, 199 5^{cd}, 269 2, 271 46^d–47^c (all with K$_7$), 195 12^c–13^b (with K$_7$ Ds$_1$), 243 13^{cd} (with V$_1$), 246 13^{cd} (with K$_7$ B$_{8\ 9}$ Da$_{3\ 4}$ D$_{4-7\ 9}$), 247 11^{ab} (with T$_2$), 258 68 (with D$_{2\ 4\ 8}$), 273 34 (with D$_{4\ 5\ 7}$), 312 31–32 (with M$_{1\ 7}$), as also 12 251 3^{cd} (with B$_0$ G$_2$), 253 9–10 (with G$_2$), 261 57de (with B$_0$), 269 2 (with K$_7$), 271 46^d–47^c (with K$_7$ D$_6$), 272 25 and 324 22 (with D$_6$), 277 5^{cd} (with D$_2$), 280 5^{cd} (with K$_7$ D$_{4\ 9}$ T$_1$), 20^a–21^b (with V$_1$ B$_{0\ 6-9}$ Da$_{3\ 4}$ D$_{2\ 3\ 6\ 8}$), 284 4^{cd} (with T$_2$ G$_1$), 291 1^{cd} (with Da$_3$ Dn$_1$ Ds$_1$ D$_4$ G$_{1\ 2}$ M$_6$), 293 14^c–15^b (with Ds$_1$ M$_6$), 298 24 (with B$_0$ T$_2$ G$_1$), 305 3^{ab} (with K$_7$ V$_1$ T$_1$), 12 (with D$_7$), 20 (with D$_{6\ 7}$ G$_2$), 308 61 (with G$_3$), 326 28^{cd} (with Da$_4$ G$_1$), and 342 12^c–13^b (with Da$_4$)

The remaining somewhat sporadic cases of haplography in K$_1$ are, in the Rājadharma 12 47 26–27 (with M$_2$), 67 11^{cd} (with Ś$_1$ B$_1$ D$_{1\ 2}$), 70 27 (with Da$_2$ D$_8$), 78 15–17 (with K$_2$ D$_1$), 23 (with D$_6$), 83 30^{cd} (with K$_3$), 84 40 (with B$_5$ G$_2$), 89 21 (with D$_4$), 103 9–11 and 125 16 (with K$_4$), 108 11^c–12^d (with D$_1$) In the Mokṣadharma 12 187 4^c–5^b (with V$_1$), 192 124 (with D$_6$), 223 16 (with K$_2$ D$_5$), 232 16^c–17^b (with G$_6$), 237 14 and 308 139 (with D$_5$), 253 33 (with K$_3$ D$_7$), 288 from तद्धि in 38^b to व्याहृत in 38^d (with K$_4$), 290 from श्रुति in 39^d to विज्ञाय in 40^d (with D$_4$), 73 (with G$_2$), 291 19 (with Da$_4$ D$_8$), 292 40^{ab} (with T$_2$), 46^a–48^b (with G$_1$), 308. 178^c–179^b (with B$_0$ Ds$_1$), 309. 40 (with Dn$_1$), 331 43^{ab} (with K$_7$ D$_5$ G$_2$), 335.

65 (with K_7), 68^a–69^b (with $K_{2.4}$ $M_{1.6.7}$), and 229 14^d–15^c, 250 41^{bc}, 271 6^a–7^b, 277 31, 346 3^{cd} (all five with K_2)

The transpositions in K_1 are as under in the Rājadharma in K_1 alone, 12 36 23^{ab} and 23^{cd} with V_1 B Da Dn $D_{2.3.5-7}$ T $G_{1.2.4}$ M, 68 15 and 16 with D_4, 72 8 and 9 In the Mokṣadharma in K_1 alone, 12 220 17 and 18, 237 23 and 24, 314 22^{cd} and 23^{ef} with K_2 alone, 301 12^{cd} and 13^{cd}, 306 41^{ab} and 41^{cd} with $K_{2.4}$, 181 10^{ab} and 10^{cd}, 303 19 and 20 with $Ś_1$ $K_{2.4}$, 312 17^b and 18^b, 318 37 and 38 with $Ś_1$ K_4, 199 32^{ab} and 32^{cd}—besides 254 12^{ab} and 12^{cd} with $K_{2.6.7}$ V_1 B_{7-9} Da_4 $D_{4-7.9}$ T $G_{1-3.6}$ $M_{1.5-7}$, 290 13^{ab} and 13^{cd} with $K_{2.4}$ $D_{4.9}$, 34^d and 35^b with $K_{2.4}$ V_1 $D_{3.5}$ G_2, 324 15^{cd} and 15^{ef} with $K_{2.7}$ $D_{4.9}$, 326 37^{cd} and 37^{ef} with $K_{4.7}$ $D_{4.7.9}$ T $G_{1-3.6}$, and 331 5^{ab} and 5^{cd} with $K_{2.4}$ V_1 D_7 T $G_{1-3.6}$ —Amongst Appendix passages, besides the one in Rājadharma, No 4, K_1, along with several N MSS ($Ś_1$ missing), ins, in the Mokṣadharma sub-section, App I, No 28 and App I, No 32, the latter along with T G also

K_2

Poona, Sardar N Y Mirikar Collection of the Bhārat Itihās Sanśodhaka Mandal, No 207 This is a complete MS of the Mahābhārata written on thin country paper in Devanāgarī characters of the Kashmirian style, each parvan being paged separately, parvans 4, 13 and 14 being, however, absent The MS was not available for the Ādi, Āraṇyaka and Udyoga parvans The total extent of the Śāntiparvan is (Rājadharma fol 1–177, Āpaddharma, fol 1–65, Mokṣadharma, fol 1–277) 519 folios, with 12 lines to a page and about 32 letters to a line The initial and the concluding pages of the Rāja and the Āpad sub-sections and the initial page of the Mokṣa are left blank Margins ruled in quadruple red lines with a thick yellow line in the centre Double daṇḍas are put in for the Rājadharma portion only, in the other two parvans blanks are left for the double daṇḍas and alternate letters of the colophons to be written in red ink, which the scribe has failed to put in There are no stanza or adhyāya numbers given The handwriting is careful, legible and generally correct, and the MS is in good condition There are no marginal notes or emendations The MS is undated, it is not likely to be more than about two hundred years old At the end of its Āraṇyakaparvan, the MS gives the date सवत् १५ मार्गवनि द्वादस्य परत त्रियोदस्या चन्द्रे, which points to Śaka 1690 or A D 1768

The MS shows considerable affinities with $Ś_1$ and K_1 and the Kashmirian group of MSS generally Thus, excluding the initial *maṅgalācaraṇa* and No 59*, out of the 299 star-passages in the Rājadharma, there are, besides two star-passages (61*, 63*) peculiar to K_2, and one shared with $Ś_1$ alone (227*), and another (124*) with K_4 alone—and excluding also 11* (shared with $K_{1.4}$ D_1), 60* (shared with K_4 T_1 G), 241* (shared with $Ś_1$ $K_{1.4}$) and 288* (shared with $Ś_1$ K_1 D_1)—thirty-six other star-passages which K_2 gives, thirteen of them being found (with sporadic exceptions) in the entire Northern

Recension viz. 4* and 10* (with Ś$_1$ K$_1$ D$_1$ missing), 23* and 24* (with Ś$_1$ missing), 37*, 45*, 86* (last, against B and a few D MSS), 121*, 146*, 160*, 237*, 296*, 297*, besides one more, 80*, given by all versions except the Malayālam In the remaining twenty-two cases, on the other hand, K$_2$ goes against Ś$_1$ K$_1$ and gives the star-passages, following the majority of the rest of the N and occasionally some few MSS of the S Recension viz 7*, 8*, 9*, 20*, 43*, 65*, 66*, 70*, 71*, 72*, 73*, 76*, 78*, 89*, 90*, 93*, 97*, 133*, 147*, 148*, 234* and 248* K$_2$ gives, in this sub-parvan, No 4 in App I In the Āpaddharma, out of its actual number of 136 stars, K$_2$ gives only 6, out of which 415* it shares with K$_4$ alone and 443* with D$_4$ alone In giving 323* and 324* it follows the majority of Ś K D, but goes against V B and S , in giving 423* it follows the N Recension (except Ś$_1$ K$_{1\ 4}$) and a few MSS of the M version , in giving 412*, it follows practically the N recension (without B) and S (except T$_2$ G$_{1\ 2}$ M) In the Moksadharma, out of its total number of 463 star-passages, K$_2$ gives five star-passages shared by the limited group consisting of Ś$_1$ K$_{1\ 2\ 4}$ (Ś$_1$ missing in the last three cases viz 593*, 622*, 857*, 907*, and 868*, the last a subst passage) It likewise presents five other small-group stars, viz 591* (with Ś$_1$ K$_1$ M$_{5\ 6}$), 592* (with K$_1$ M$_{5\ 6}$), 793* (with Ś$_1$ K$_{1.\ 4\ 7}$ D$_{4\ 9}$), 856* (with K$_{1\ 4}$ T G$_{1-3\ 6}$, Ś$_1$ missing) and 884* (with K$_{1\ 4}$ V$_1$ [marg], Ś$_1$ missing) In five cases, viz. 490*, 653*, 756*, 882*, 901*, K$_2$ shares the stars with the entire Northern Recension (allowing for sporadic exceptions), and in nine more cases, viz 524*, 556*, 636*, 788*, 798*, 840*, 860*, 861* and 892*, with all versions except the Malayālam , while in three cases, viz 831*, 832* and 852*, the passage is absent only in the Bengali version Out of the remaining two cases, in one, 672*, the passage is absent only in Ś$_1$ K$_1$, and in the other, 902*, the Bengali and the Malayālam versions agree in rejecting it — K$_2$ also gives, in the Mokṣadharma sub-section, Appendix I, No 28 and 32

Coming to omissions, K$_2$ presents the following non-haplographical omissions, peculiar to it (one or two of them probably due to damaged folio), viz Rājadharma, 12 1 1^{cd}, 19 12^{ab}, 40 20^{c}–22^{b}, 49 42^{ab}, 50 from र्व्यस्य in 31^{b} to 51 4^{a}, 121 29^{a}–30^{b} and 128 from तन्मूल in 35^{c} to पीडयि in 36^{b} The following are shared by it with a narrow group with K$_1$—12 18 33^{cd} and 29 1–3 with K$_4$—12 7 1^{ab}, 49 43^{cd}, 50 8^{cd}, 56 9 with D$_1$—12 1^{cd} with Ś$_1$ K$_{1.\ 4}$—29 16^{cd} with K$_1$ D$_7$—16 12^{c}–13^{b} with Ś$_1$ K$_4$ D$_1$—123 2^{cd} with Ś$_1$ K$_{1.\ 3\ 4}$ D$_{4\ 8}$—55 12^{cd} and with K$_{1\ 3\ 4}$ D$_{1\ 4\ 7}$ T$_1$ G$_3$—16 15^{cd} In the Āpaddharma, 12 137 2^{ab} and 149 70–71 are the only non-haplographical omissions peculiar to K$_2$, while 8 more are shared by K$_2$ variously with D$_1$, viz 12. 131 8^{c}–9^{b}, 133. 1^{cd}, 136 82 with K$_4$, viz 160 46^{ef} with K$_4$ D$_1$, viz 163 13^{b}–14^{c} with Ś$_1$ K$_{1\ 4}$ D$_1$, viz 162 12^{ab} with Ś$_1$ K$_4$ D$_1$, viz 139 from नराधिप in 7^{b} to ब्रूहि in 7^{d}, 8 In the Mokṣadharma, the non-haplographical omissions peculiar to K$_2$ are 12 229 12^{a}, 236 from केचिद् in 9^{b} to मित in 10^{d}, 251 6^{d}–7^{d}, 276. 31^{ab}, 32^{ab}, 283 30^{a}, 288. 38^{cd}; 289. 51^{ab}, 290 81^{c}, 302. 3–4, 306. 41^{cd}; 308. 71^{c}–72^{d}; 310. 17^{d}–20^{a};

315 51, 320 27^{c}–28^{b}, 322 from क्षिप in 11^{c} to सुनय in 12^{c}, 323 54^{c}–55^{d}, 57^{cf}, 324 37^{a}–38^{b}, 326 from यत्ते in 105^{c} to जगत्त्मा in 107^{a}, 335 from मा in 73^{a} to हरि in 74^{d} On the other hand, K$_{3}$ has the following non haplographical omissions in the Mokṣadharma shared with other MSS with Ś$_{1}$ K$_{1-4}$, 12 329 13^{c} with K$_{1}$, 12 338 from तन्यते in 20^{a} to नन्त in 20^{b}, 346 3^{cd} with K$_{1-4}$, 12 326 89, 102^{d}–103^{c}, 329 from श्रेयो in 22^{c} to दुर्गान्त in 24^{b}, 335 43–50, 336 66^{ab}, 344 1^{a}–8^{d} (with following ref), 348 17^{a}–18^{b} with K$_{4}$, 12 173 2^{cd} and 174 18^{a}–19^{b} (both first time), 261 3^{a}–4^{b}, 290 15^{c}–16^{b}, 293 21^{cd}, 30^{ab}, 294 9^{cd}, 295 1^{cd}, 30^{c}–31^{b}, 298 21, 303 9^{c}–11^{b}, 308 17^{cd}, 319 8^{cd}, 326 100, 350 4–5 with K$_{4}$, 12 301 19^{ab} with K$_{4}$ D$_{n4}$, 12 202 30^{ab}, 262 8^{c}–9^{d} with K$_{4}$ D, 12 292 7^{cf} with K$_{1}$ $_{4}$ M$_{1}$, 12 335 68^{a}–69^{b} with K$_{1}$ D$_{4}$ G$_{1}$, 12 337 38^{cd}, 338 18^{cd} with K, 12 271 27^{ab} with K$_{1}$ D$_{n1}$ T, 12 306 40^{cd} with D, 12 268 10^{ab}

Turning to haplographical omissions, the following cases are peculiar to K$_{3}$ 12 229 13^{c}–14^{b}, 17^{c}–18^{c}, 242 6^{c}–7^{a} 253 51 259 5^{cd}, 262 25, 274 5, 275 6, 283 from [illegible] in 29^{b} to भवति in 30^{c} 289 36^{c}–37^{b}, 290 14^{cd}, 69^{c}–71^{d}, 77^{d}–80^{a}, 299 17^{cd}, 300 14^{c}, 301 1^{c}–3^{b}, 6^{b}–8^{a}, 9–10 306 8, 308 from तस्मिन् in 35^{a} to स्वाति in 35^{c}, 107^{d}, 314 2^{cd}, 317 7^{c}–9^{b}, 336 from नियत in 63^{b} to कौशल in 64^{d}, 346 6^{a}–7^{b} The haplographical omissions shared by K$_{3}$ with other MSS is a list much more formidable, K$_{4}$ figuring in it in more than sixty cases out of about 70 shared with K$_{4}$ alone, 12 169 23^{c}–24^{b}, 179 13^{cf}, 192 63^{ab} 214 6^{d}–7^{c}, 220 18, 222 10^{cf}, 226 12, 238 16^{c}–18^{b}, 261 32, 263 44–46, 266 3^{ab}, 267 28^{c}–29^{a}, 34^{cf}, 271 13^{cd}, 276 from द in 14^{b} to सेतु in 15^{b}, 279 4^{c}–6^{b}, 16–21, 287 21^{cd}, 289 18, 44–46, 290 7^{c}–8^{c}, 19^{c} 21^{a}, 291 21^{ab} 294 15^{ab}, 295 41^{a}–42^{b} 296 7^{c}–8^{b}, 297 13^{cd}, 298 19^{c}–20^{c}, 302 7^{cf}, 315 44^{c}–45^{f}, 322 45^{ab}, 326 4^{c}–5^{d}, 329 29^{1}–29^{2}, from स्वाग in 46^{c} to स्वागता in 46^{e}, 338 22 with K$_{1-4}$, 12 326 31^{ab} (all first time), 42$^{a'cd}$, 329 from तप in 25^{b} to स्मृतं in 26^{b}, 331. 29^{c}–30^{b}, 335 6^{b}–7^{a}, 343 3^{c}–4^{a} with K$_{1-4}$ D$_{a4}$, 12 342 12^{c}–13^{b} with K$_{1-4}$ D$_{4}$ G$_{3}$ (all second time), 12 326 28^{cd} with K$_{4}$ D, 12 208 7 with K$_{6}$, 12 348. 13^{d}–14^{a} with K$_{4}$, 12 205 11^{cd} with K$_{4}$ D$_{n3}$ D$_{a4}$ D$_{9}$, 12 200 41^{c}–42^{b} with K$_{4}$ D$_{8}$, 12 292 45^{ab} with K$_{4}$ B, 12 268 4^{cf} with K$_{4}$ B$_{0}$ $_{6}$ $_{8}$, 12 268 7^{cd} with K$_{4}$ D$_{4}$, 12 212 29^{c} 30^{a}, 224 52^{c}–54^{b} with K$_{4}$ D$_{n4}$, 12 335 76^{ab} with K$_{4}$ D$_{n1}$ D $_{8}$ G$_{1}$ $_{3}$, 12 303 4^{ab} with K$_{4}$ D$_{5}$, 12 292 46^{c}–47^{b}, 329 35^{d}–36^{c} with K$_{4}$ D$_{5}$ $_{7}$, 12 237 23 with K$_{4}$ D G$_{3}$, 12 260 2 with K$_{4}$ D, 12 240 19–20 with K$_{4}$ G$_{2}$, 12 292 16^{cd} with K$_{4}$ G$_{3}$, 12 313 2^{ab} with K$_{4}$ M$_{1}$, 12 293 47^{c}–49^{b} with K$_{4}$ M$_{5}$, 12 293 36^{cf} with K, 12 236 20^{c} 23^{d} with K$_{7}$ D$_{4}$ $_{7}$ $_{9}$ G$_{1}$, 12 234 29^{cd} with K$_{7}$ D$_{4}$ $_{9}$ G$_{3}$, 12 317 12^{ab} with D$_{n4}$, 12 239 7^{cd} with D$_{n4}$ D, 12 290 73^{cd} with D$_{4}$ $_{7}$ G$_{2}$ $_{3}$, 12 285 17^{c}–18^{b} with D$_{7}$ G$_{1}$, 12 295 24^{c}–26^{d} with B$_{0}$, 12 289 10^{cd} with G$_{1}$, 12. 290 21^{cd}.

The transpositions in K$_{3}$ are, in the Rājadharma 12 34 10 and 11 (shared with D$_{1}$), 47. 20 and 21 (shared with K$_{4}$ V$_{1}$ B$_{0}$ $_{2-5}$ D$_{a}$ D$_{n}$ D$_{2}$ $_{8}$ $_{8}$ $_{6}$), and 99 28 and 29 (shared with K$_{1}$ $_{4}$) In the Āpaddharma 12 162. 12^{cd} and 13^{ab} (shared with Ś$_{1}$ K$_{4}$ D$_{1}$).

In the Moksadharma 12. 312 17^{b} and 18^{b} as also 318 37 and 38 (both shared with Ś$_{1}$ K$_{1\,4}$) 308 139^{ab} and 139^{cd} (shared with Ś$_{1}$ K$_{4}$) 301 12^{cd} and 13^{cd} (shared with K$_{1}$) 181 10^{ab} and 10^{cd} as also 303 19 and 20 (shared with K$_{1\,4}$) 290 13^{ab} and 13^{cd} (shared with K$_{1\,4}$ D$_{4\,9}$), 34^{d} and 35^{b} (shared with K$_{1\,4}$ V$_{1}$ D$_{3\,5}$ G$_{2}$), 254 12^{ab} and 12^{cd} (shared with K$_{1\,6\,7}$ B$_{7}$ [both times] $_{8\,9}$ Da$_{4}$ D$_{4-7\,9}$ T G$_{1-3\,6}$ M$_{1\,5-7}$), 331 5^{ab} and 5^{cd} (shared with K$_{1\,4}$ V$_{1}$ [marg] D$_{7}$ T G$_{1-3\,6}$), 314 22^{cd} and 23^{ab} as also 328 23^{ab} and 23^{cd} (shared with K$_{4}$) and 324 15^{cd} and 15^{ef} (shared with K$_{1\,7}$ D$_{4\,9}$)

K$_{8}$

Poona, Kamat Collection of the BORI, No 12 Written on country paper in bold and legible Devanāgarī characters, with margins ruled in red Size $13\frac{1}{2}'' \times 6\frac{1}{2}''$, with 13 lines to a page and about 48 letters to a line Contains the Rājadharma (fol 1–126, with the first and the last page left blank) and the Āpaddharma (fol 1–47, with the first and the last page left blank) The MS is in good condition The Rājadharma has no date at the end, but as the same scribe seems to have written the Āpaddharma, the date given at the end of that sub-section, viz सवत् 1734 = Śaka 1600 (cir A D **1678**), may be regarded as the date of the whole MS The Moksadharma portion of the same Kamat Collection, No 13, originally placed with the Rāja and the Āpad sections, is really a different MS , undated, and written in a different hand, the text being accompanied with Nīlakaṇtha's commentary , it is hence not used for the Critical Edition

In the Rājadharma section, the only additional passage given by K$_{8}$ alone is 298* Two or three instances which might suggest a more intimate relation of the MS with a small group within the Northern Recension are 145*, shared with K$_{4\,5}$ D$_{4}$, 216*, shared with Dn D$_{4}$, and 9*, shared with K$_{2\,4}$ Dn D$_{4\,8}$ The group is slightly widened in 86* (shared with Ś$_{1}$ K$_{1\,2\,4\,5}$ D$_{1\,4\,7\,8}$ plus T G$_{1\,2}$), 234* (shared with Ś$_{1}$ K$_{1\,2\,4}$ B$_{1}$ Dn D$_{4}$), 248* (shared with Ś$_{1}$ K$_{1\,2\,4}$ B$_{1\,2}$ Dn D$_{1\,4\,7}$ plus T G$_{2-4}$), and 261* (shared with Ś$_{1}$ K$_{1\,2\,4}$ D$_{1\,4\,7}$ plus T$_{1}$ G$_{1\,2\,4}$) At the same time, K$_{8}$, in a number of cases, goes against the inner group within the Kashmirian Version, consisting primarily of Ś$_{1}$ K$_{1\,2\,4}$ as also D$_{1}$ Thus K$_{8}$ shares 148* with the Northern Recension except Ś$_{1}$ K$_{1}$, 204*, similarly, except Ś$_{1}$ K$_{1\,2}$ (B$_{1}$ D$_{1}$ missing), 25*, except Ś$_{1}$ K$_{1\,2}$ B$_{1}$ D$_{4\,7}$, and 133* , except Ś$_{1}$ K$_{1}$ D$_{1\,4\,7\,8}$ Even where the additional passage is shared by K$_{8}$ with both the Northern and the Southern Recensions as a whole, we find the same narrow group within the Kashmirian Version going *against* K$_{8}$ For instance, K$_{8}$ shares 33* with NS except Ś$_{1}$ K$_{1\,2\,4}$ Da$_{2}$ D$_{1}$, 39* and 219*, similarly, except Ś$_{1}$ K$_{1\,2\,4}$ D$_{1\,4}$ G$_{2}$, 43*, except Ś$_{1}$ K$_{1\,4}$ D$_{1\,7}$ T$_{2}$ G$_{4}$ M$_{1\,8}$, 117*, except Ś$_{1}$ K$_{2\,5}$ Da$_{2}$ G$_{2}$, 118*, except Ś$_{1}$ K$_{2\,4\,5}$ Dn$_{1}$ n$_{2}$ D$_{1\,6}$ T$_{2}$ G$_{1}$, 147*, except Ś$_{1}$ K$_{1}$ D$_{1\,8}$ T$_{2}$ G$_{4}$, 149*, except Ś$_{1}$ K$_{1}$ D$_{1}$, 211*, except Ś$_{1}$ K$_{1\,2\,4}$ (B$_{1}$ D$_{1}$ missing), 212*, except Ś$_{1}$ K$_{1\,2\,4}$ D$_{4}$ (B$_{1}$ D$_{1}$ missing), 217*, except Ś$_{1}$ K$_{1\,2\,4}$ B$_{8}$ M$_{1\,8}$, 219*, except Ś$_{1}$ K$_{1\,2\,4}$ D$_{1\,4}$ G$_{2}$, 220*, except Ś$_{1}$ K$_{2}$ B$_{1}$ D$_{1-3\,5}$ G$_{4}$ M$_{4}$, 258*, except Ś$_{1}$ K$_{1.\,2\,4}$ V$_{1}$ D$_{1.\,7}$ G$_{1.\,4}$

M$_{1\ 3}$, 290*, except Ś$_1$ K$_{2\ 4}$ D$_1$ (G$_3$ missing), 293*, except Ś$_1$ K$_{1\ 2\ 4}$ D$_{1\ 4}$ (G$_3$ missing), 294*, except Ś$_1$ K$_{1\ 2\ 4}$ D$_{1\ 7}$ T$_1$ G$_3$ M$_{1\ 3}$, and 251*, except Ś$_1$ K$_{1\ 2\ 4\ 5}$ D$_{1\ 2}$ G$_2$ M$_2$.

The remaining star-passages presented by K$_3$ in the Rājadharma do not call for specific comment They are common to the Northern Recension with a few sporadic exceptions and additions Thus, 37*, 296*, 297* are shared with N Recension, 4* with N—Ś$_1$ K$_1$ D$_1$ missing, 7*, 10*, except D$_7$ —Ś$_1$ K$_1$ D$_1$ missing, 20*, 23* and 24*, except D$_7$ —Ś$_1$ missing, 237*, D$_1$ missing, 160*, except B$_1$ Da D$_7$, 249* and 257*, except D$_7$, 146*, except Da$_1$ D$_7$, plus T$_1$, 73*, plus T G$_{1\ 2\ 4}$ (D$_7$ G$_4$ om lines 1-2, 5-10), 79* and 80*, plus T G$_{1\ 2}$ — K$_3$ gives App I, No 4

In the Āpaddharma, K$_3$ gives the following star-passages showing its intimate relation with D$_4$ Thus K$_3$ shares 308*, 356*, 359*, 367*, 369* and 434* with D$_4$ alone and 351* with D$_4$ G$_1$, while it happens to share 384* with D$_9$ alone The primary Northern or Kashmirian group, consisting of Ś$_1$ K$_{1\ 2\ 4}$ (and occasionally D$_1$), is followed by K$_3$ only in the following few cases 323* shared with Ś$_1$ K$_{1\ 2\ 4\ 5}$ Dn$_1$ n$_3$ D$_{2\ 3\ 5\ 8}$, 377* with N (except D$_7$, Dn$_3$ D$_8$ absent) M, 412* with Ś$_1$ K$_{1\ 2\ 4\ 5}$ V$_1$ Da Dn$_1$ n$_3$ D$_{1-4\ 7-9}$ T G$_5$, and 429* with Ś$_1$ K$_{1\ 4\ 5}$ V$_1$ B Da Dn$_1$ n$_3$ D$_{2\ 3\ 5\ 7-9}$ T G$_{1\ 2\ 5}$ The secondary Northern group, consisting of K$_5$ V$_1$ B Da Dn$_1$ n$_3$ D$_{2\ 3\ 5\ 8}$, is followed by K$_3$ in the majority of its additions, viz 309*, 314*, 316*, 319*, 320*, 321*, 322*, 347*, 361*, 379*, and 401* as also 364*, 365*, 366*, 368*, 380 (these five with D$_4$ added), 357* (with K$_4$ added), 397* (with K$_4$ D$_4$ added), 381* (with D$_4$, but without Dn$_3$ D$_8$), 374* (without D$_5$) Other star-passages in K$_3$ are 317* shared with V$_1$ B Da Dn$_1$ D$_5$, 307*, with K$_{4\ 5}$ V$_1$ B Da Dn$_1$ n$_3$ (1) D$_{2\ 3}$ (both 1) $_{5\ 8}$ G$_{1\ 5}$, 382*, with V$_1$ B Da Dn$_1$ n$_3$ D$_{2-5\ 7-9}$ T G$_{1\ 2\ 5}$ M$_{2\ 4}$, 395* with K$_1$ V$_1$ B Da D$_{4\ 5\ 9}$ T G$_{1\ 2\ 5}$ M, and 423* with K$_{2\ 5}$ V$_1$ B (B$_{2\ 4}$ damaged) Da Dn$_1$ n$_3$ D$_{2-5\ 7-9}$ T G$_{1\ 2\ 5}$ M$_{2\ 4}$

Turning to omissions in K$_3$, the MS presents, in the Rājadharma, over 70 solitary, and about 12 shared, non-haplographical omissions The figures for haplographical omissions in the same sub-section are 30 and 15 respectively The presence of so many solitary non-haplographical omissions implies a defective original, and where the omissions are shared, the sharing MSS belong to a narrow circumscribed group not over stepping (save for a couple of exceptions) the limits of the Northern Recension The details are as under

Solitary non-haplographical omissions in K$_3$ (Rājadharma) 12 3 from नरक in 18^c to मृगो in 19^d, 4 1^c–2^d, from यान्यो in 15^d to पर्वत in 16^d, 10 from द्विं in 24^a to सन्यासा in 25^a, 11 2^c–3^b, 18^{ab}, 26^a–27^a, 13 3^c–4^b, 15 3^b–4^b, 21 8^{ab}, 25 from मतुला in 8^c to कुर्वे in 9^e, 12–13, 27 from अघातय in 18^a to पाप in 18^d, 29 from व्यगमन् in 114^c to रन्तिदेव in 115^d, 125^c–126^b, 36 from नं कुर्याद in 16^a to तथा in 17^a, 37 32^c–33^b, 43^{cd}, 41. 13, 45

from सवीत in 14^{c} to दयं in 15^{c}, from ध्य in 19^{c} to किञ्चिद्वया in 20^{d}, 49 from गत्वा in 42^{c} to अपातयन्त in 43^{a}, 51 16^{c}–17^{b}, 59 105^{ab}, 60 49^{c}–50^{c}, 51^{b}, 62 from नेमानि in 3^{c} to सेव्य तु in 63 2^{a}, 68 from यान in 15^{a} to सह in 15^{c}, 16^{cd}, 69 50^{d}, 71 10^{cd}, 11^{cd}, 76 from स्वकर्मण in 29^{d} to कुशला in 30^{d}, from रमनु in 37^{c} to परे in 12 77 1^{a}, 77 4^{ab}, 78 from वप in 8^{b} to 8^{d}, 79 28^{cdef}, 39^{d}, 83 from सत्स in 15^{c} to नम in 16^{d}, 84 from गम्भीर in 40^{b} to द्वे in 41^{b}, 85 1^{c}–3^{d}, 85 5 to 12 86 10, 92 17^{c}–18^{d}, 30, 98 1^{c}–2^{b}, from सक्तु in 31^{a} to यन् in 31^{d}, 102 10^{bcd}, 104 33^{a}–36^{b}, 105 from मान in 6^{b} to नियम्य in 7^{b}, 107 from स त्व in 16^{a} to जयस् in 17^{a}, 110 12^{ab}, from न्तव्य in 20^{c} to कृत्वा प in 21^{d}, 111 20^{ab}, 112 from सश्रय in 27^{a} to दीर्घद in 28^{a}, from राजेन in 48^{c} to ते in 49^{c}, from सख्य in 63^{a} to पश्चा in 63^{f}, from ते in 65^{d} to क्षिप्रमेव in 66^{d}, 113 12^{cd}, 115 5^{c}–7^{a}, 8^{d}–9^{d}, 116 from च in 4^{c} to रक्षये 5^{d}, 119 4^{a}–8^{b}, 15^{ab}, 122 from वर्षि in 2^{d} to दिशत् in 3^{d}, from स in 36^{c} to मरीचिभ्या in 37^{c}, 123 from पि पर in 24^{a} to प्स्यति in 24^{d}, 124 49^{c}–50^{b}, from शीलस्य in 63^{c} to प्रशस्यते in 64^{d}, and 128 48

The non-haplographical omissions in K3 shared with other MSS show, as in the case of the star-passages, the intimate relation of the MS with a small group Thus, K3 om non-haplographically 12 55 12^{cd} with Ś1 K1 2 4 D4 8, 59 79^{c}–81^{b} with K5, 66 8 with V1 B2 T2, 25 21 with B4, 40 7^{ab}, 50 6^{a}–7^{b}, 90 15^{cd}, 91 18 and 92 50^{ab} — all five with D4, and 10 26^{cd} (with D4 8)

Solitary haplographical omissions in K3 are — 12 14 13^{c}–14^{b}, 15 58^{ab}, 24 29^{c}–30^{d}, 26 19^{b}, 23^{ab}, 29 117^{abcde}, 39 from मार्ग in 2^{a} to राज in 3^{a}, 43 from शार्ह in 1^{c} to यदु in 2^{c}, 47 54, 51 from न्विष्णो in 2^{a} to विश्वात्म in 3^{b}, 16^{c}–17^{b}, 56 from महते in 10^{a} to कात्स्न्येन in 11^{a}, from राज in 26^{a} to महा in 28^{c}, 57 from 41^{a} to राजन् in 42^{a}, 59 from चादिभि in 116^{c} to मयो in 116^{d}, 60 from के in 2^{b} to 3^{b}, from स्वेन in 44^{a} to ब्रह्मणा in 44^{d}, 63 from राज in 16^{b} to धर्मेग in 17^{b}, 65 from तथैव in 34^{b} to 35^{a}, 65 from कर्तव्या in 17^{a} to च in 18^{a}, 66 11^{c}–13^{b}, 67 from श्व in 37^{c} to भाषे in 37^{d}, 70 9^{d}–10^{a}, 74 from नित्स in 11^{a} to उभावेतो in 12^{a}, 14^{cd}, 75 from राजा in 8^{b} to राजान in 9^{b}, 19, 81 2^{cd}, 83 from युक्ताना in 9^{c} to पचाराद्य् in 10^{c}, from 13^{b} to राज in 14^{b}, 36^{b}–37^{a}, 87 30^{cd}, 90 from निप in 21^{b} to कृत in 22^{d}, 91 from क्षत्रि in 33^{a} to सजायते in 33^{b}, 96 from क्षत्रिय in 5^{a} to य in 6^{a}, 99 28, 101 from य कार्या in 28^{a} to पत in 28^{b}, 102 9^{ab}, 117 from निं in 39^{c} to सु in 40^{d}, 41^{c}–42^{b}, 122 from शिवाचापि to सोमाद्दिवा in 48^{d}, 124 59 The nature of most of these omissions evidently implies both ignorance and carelessness on the part of the scribe

K3 presents the following haplographical omissions in Rājadharma, shared with other MSS Shared with Ś1 K1 2 D1, 12 124 53^{c}–54^{b}, with Ś1 K1 2 4 D1, 12 109. 6^{ab}, with Ś1 K1 5 D4 8, 12 47 52, with K1, 12. 45 17^{c}–18^{b} and 83 30^{cd}, with K2, 12. 46 16, with K2 G2, 12 77 6, with K6 D1 T2, 12 70 3^{cd}, with B1 D2 8 5, 12 76, 16^{ab}, with B3, 12 68 28, with B4 Dn2 D4 G2, 12 16 14^{cd}, with Da1 D7, 12 70 26^{cd}, with D2 3 5, 12 66 14, with D4 7 T1, 12 84 35, and with D7 G1, 12 111 4

In the Āpaddharma, the solitary non-haplographical omissions in K_3 are—12 136 80^{cd}, 122, 202–203, 137 8^{cd}, 139 48^{bcd}, 50^{ab}, 140 18^{c}–19^{b}, 148 from वेन्य in 28^{c} to क्व न in 29^{c}, and 161 13 The shared non-haplographical omissions are only two with the familiar sharing MSS, viz, D_4, for 12 140 23 and $D_{4\ 9}$, for 136, 104^{cd} The solitary haplographical omissions in the Āpaddharma are 12 136 97^{c}–98^{d}, 195^{c}–196^{b} and 149 from यं कृतो in 46^{ab} to सदा का in 47^{a}, while those shared are—with $K_{2\ 4}$, 12 167 13^{c}–14^{b}, with $K_{2\ 4}$ D_1, 166 9, with K_4 $D_{1\ 7}$ G_2 $M_{1\ 3}$, 136 101^{cd}, with K_5, 152 1^{b}–2^{a}, with K_5 V_1 B_{0-2} Da Dn_1 n_3 $D_{2\ 3\ 5\ 8}$ G_1, 149 70^{ab}, with B_0 $D_{7\ 8}$ S ($G_{3\ 4}$ absent), 136 89^{cd}, with Da_2 G_2, 158 2^{a}–3^{b}, with D_1, 148 33^{cd}, with D_4, 142 10^{bc}, with $D_{4\ 5}$, 136 74^{d}–75^{a}

The transpositions in K_3 are, in the Rājadharma, 12 48 4^{cd} and 5^{ab} (solitary), and in the Āpaddharma, 12 131 10^{cd} and 10^{ef} (shared with $D_{4\ 7}$ S [$G_{3\ 4}$ absent]) It gives Appendix I, (No 4) along with N (except D_7).

K_4

Poona, B O R Institute's Mahābhārata Collection No 15 (which is now amalgamated with the B O R MSS Collection and is numbered 246 Written on tough country paper in beautiful and legible characters Margins ruled in red and black and yellow lines Size 13″ × 6½″ Extent (125 + 44 + 185 =) 354 folios, with the initial and the concluding pages of the Rājadharma section and the initial page of the Āpad and the Moksadharma sections left blank Gives 14 lines to a page and 45 to 48 letters to a line The MS is in good condition It forms part of a complete Mahābhārata MS (with the Āsvamedhika parvan missing) The MS was used as K_2 in our edition of the Bhīsmaparvan, where further details of the MS and the scribes who took part in making the present copy are given Pandit Sadānanda of Kashmir (मिश्र श्रीसदानन्दजी), in the Vaiśākha, Jyestha and Āsādha months of Samvat 1828 = Śaka 1693 = (cir A D 1771), employed five scribes, (1) Jayakisna to copy the Sabhāparvan (completed वैशाखमासे शुक्लपक्षे तिथौ १३ भृगुवासरे), the Ādiparvan (completed आषाढमासे कृष्ण १३ भौमवासरे), and the Virātaparvan (completed ज्येष्ठमासे कृष्णपक्षे तिथौ १० भृगुवासरे)—the last being written नगरभर[त]-पुरमध्ये, (2) Udairama to copy the Bhīsmaparvan (completed वैशाखशुक्ले १४ शनौ), and the Āranyakaparvan (completed आषाढप्रथमे गुरौ), (3) Harinārāyana to copy the Dronaparvan (completed आषाढमासे शुक्लपक्षे तिथौ ६ बुधवासरे)—the copy being written नगरभरत्पुरमध्ये, (4) Khusālirāma to copy the Śalyaparvan, including the Gadā (completed वैशाखशुक्ल १४ रविवासरे)—the copy being made नगरमानपुरमध्ये, and (5) Bhagavānadāsa† to copy the Mausalaparvan (completed वैशाखकृष्ण ६ भृगुवासरे), the Svargārohanaparvan (completed वैशाखकृष्ण ७ शनिवासरे),

† This Bhagavānadāsa was a resident of Ābhānerī (आभानेरीको) and at least the Strī and the Svargārohana parvans he wrote in Bharatapura (लिख्यो भरतपुरमध्ये) The name of the scribe does not appear at the end of the Sauptikaparvan, but there is little doubt that this same scribe wrote that parvan also

the Sauptikaparvan (completed ज्येष्ठकृष्णे २ बुधे), the Āśramavāsikaparvan (completed ज्येष्ठकृष्ण ३ गुरुवासरे), the Mahāprasthānika (also completed ज्येष्ठकृष्ण ३ गुरुवासरे), the Strīparvan (completed ज्येष्ठकृष्ण ७ चन्द्रवासरे), and the Karṇaparvan (completed आषाढकृष्ण १ गुरुवासरे). Of the remaining parvans (ignoring the Āśvamedhikaparvan which is not preserved), the Udyogaparvan was copied by the employer of these scribes †, Paṇḍit Sadānanda (पण्डितसदानन्दाभिधेन लिखितमिदमुद्योगपर्व), the date of completion being ज्येष्ठशुक्लपञ्चम्यां गुरुवासरे. It is possible that Sadānanda himself copied the Śānti and the Anuśāsana parvans, although—or rather because—neither the name of the scribe nor the date of completion appears at the end of these important parvans. — Of the dates of completion given at the end of the several parvans, those at the end of the Āraṇyaka, Udyoga and Karṇa seem to tally with the details as to the day of the week given in Pillay's Indian Ephemeris, Vol. VI, the discrepancies in the other dates being probably due to the presence of the intercalary month of Āṣāḍha during the period the copying was taking place.

The intimate relation of K_4 with $Ś_1$–K_1–K_2 and the primary Kashmirian group has been already shown under our treatment of K_1 and K_2. As regards star passages, while there is no star-passage peculiar to K_4 in any of the sub-parvans of the Śānti, K_4 exhibits a few narrow-group stars such as, in the Rājadharma, 6* (shared with $K_{2, 3}$ Dn $D_{4, 8}$, $Ś_1$ K_1 D_1 missing), 11* (shared with K_2 D_1, $Ś_1$ K_1 missing), 60* (shared with K_2 T_1 G), 94* (shared with Dn), 121* (shared with K_1), 145 (shared with $K_{3, 5}$ D_4), 234* (shared with $Ś_1$ K_{1-3} B_1 Dn D_4) and 241* (shared with $Ś_1$ $K_{1, 2}$) in the Āpaddharma, 415* (shared with K_2) in the Mokṣadharma, 593* and 622* (shared with $Ś_1$ $K_{1, 2}$, the latter a subst. passage), 793* (shared with $Ś_1$ $K_{1, 2, 3}$ $D_{4, 6}$), 856* (shared with $K_{1, 2}$ D_7 T $G_{1-3, 6}$), 857*, 868* (subst.) and 907* (all shared with $K_{1, 2}$) and 881* (shared with $K_{1, 2}$ V_1 [marg.]). While some of these instances would suggest a closer relation of K_4 with the primary Kashmirian group, there are, at the same time, outnumbering instances where K_4 diverges from that group. Thus, in the Rājadharma, 48*, 50*, 51*, 52*, 57*, 101*, 102*, 107*, 116*, 130*, 229*, 261*, 286*, 291* and 299* are found in association with K_6 V_1 B D_1 Dn $D_{2, 3, 6, 8}$—with slight exceptions either way of no particular significance. Star-numbers 75*, 89*, 90*, 132*, 186* show a somewhat greater divergence, but they also can be said to disassociate themselves from the primary Kashmirian group. A similar phenomenon is to be found in the Āpaddharma where, against a case like 321* (shared with $Ś_1$ $K_{1, 2}$ $D_{4, 6}$) suggesting a closer relation of K_4 with the inner Kashmirian group, we have cases like 357* (shared with $K_{5, 6}$ V_1 B Da Dn_1 n_3 $D_{2, 3, 5, 8}$), 307* (shared with $K_{5, 6}$ V_1 B Da Dn_1 n_3 $D_{2, 3, 5, 8}$, plus $G_{1, 6}$), 413* and 414* (both shared with K_6 V_1 B [B_4 damaged in 413*] Da Dn_1 n_3 $D_{2-5, 8}$), and 311* (shared with K_6 V_1 $B_{0-2, 5}$ Da Dn_1 n_3 $D_{2, 8}$),

† The scribes (लिपिकृतः) state that the copy was caused to be written (लिखापितं) by Miśra Śrī Sadānanda.

370*, 383*, 385* and 413* (shared alike with K_5 V_1 B Da Dn_1 n_3 $D_{2\ 3\ 5\ 8}$—with a slight interchange of a couple of D MSS in the last four instances)—which might suggest influence of the secondary Kashmirian or the mid-northern group And even in the case of the Mokṣadharma, along with the seven or eight examples above enumerated, we have cases like 475*, 491*, 520*, 684* and 814* (all shared—apart from slight variations both ways—with K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5\ 8}$), which would establish the relation of K_4 with the secondary Kashmirian or the mid-Northern group

The remaining cases include (i) passages found—with sporadic exceptions—in the Northern Recension as a whole or (ii) passages found in the N Recension (except the primary Kashmirian group) and betraying simultaneously the influence of the S recension, or (iii) passages put down as stars on the testimony of some entire version (or versions) These cases may now be enumerated In the Rājadharma (i) star-passages given by K_4 along with the Northern Recension (ignoring sporadic exceptions either way) are 4*, 7*, 8*, 10*, 20*, 23*, 24* (all—excepting first and third—without D_7 and the first four with $Ś_1$ K_1 D_1, and the last three with $Ś_1$ missing), 25* (except B_1 $D_{4\ 7}$), 37*, 45* (except K_3 $D_{4\ 7}$, B_1 om), 146* (with T_1 added and Da_1 D_7 om), 160* (with N except B_1 Da D_7), 237* (D_1 missing), 249*, 257* (both without D_7) and 297* (ii) Star-passages read by K_4 with the majority of MSS of the N Recension (except the primary Kashmirian group)—the last few of them showing to some extent the influence of the S recension—are 40* (with N except $Ś_1$ K_{1-3} $D_{4\ 7}$), 66* (with N except $Ś_1$ $K_{1\ 3}$ $D_{1\ 4\ 7}$), 71* and 93* (both with N except $Ś_1$ $K_{1\ ?}$ $D_{4\ 7\ 8}$), 72* (with N except $Ś_1$ $K_{1\ 3}$ B_1 $D_{4\ 7\ 8}$), 78* (with N except $Ś_1$ $K_{1\ 3}$ B_1 $D_{2\ 4\ 7\ 8}$), 90* (with N except $Ś_1$ $K_{1\ 3\ 5}$ $D_{4\ 7\ 8}$), 133* (with N except $Ś_1$ K_1 $D_{1\ 4\ 7\ 8}$), 204* (with N except $Ś_1$ $K_{1\ 2}$ [B_1 D_1 missing]), 270* (with N except $Ś_1$ $K_{2\ 3}$ Dn $D_{1\ 4\ 7}$), and 287* (with N except $Ś_1$ K_{1-3} B_1 $D_{1\ 4\ 7}$), together with 56* (with N except $Ś_1$ $K_{1\ 2}$, plus S), 65* (with N except $Ś_1$ $K_{1\ 3}$ $D_{1\ 4}$, plus M_2), 70* (with N except $Ś_1$ $K_{1\ 5}$ $D_{4\ 8}$ plus S [G_3 missing]), 73* (with N plus T_1 $G_{1\ 2\ 4}$), 76* (with N except $Ś_1$ $K_{1\ 3}$ $D_{4\ 8}$, plus T $G_{1\ 2}$ M_2), 97* (with N except $Ś_1$ $K_{1,\ 3\ 5}$ $D_{1\ 4\ 8}$, plus T $G_{1\ 2\ 4}$ M), 104* (with N except $Ś_1$ $K_{1-3\ 5}$ $D_{1\ 4\ 8}$, plus S), 117* (with N except $Ś_1$ $K_{2\ 5}$ Da_2, plus S [except G_2]), 121* (with N except $Ś_1$ K_1 D_8, plus T G), 147* (with N except K_1 $D_{1\ 8}$, plus T_1 G_{1-3} M), 148* (with N except $Ś_1$ K_1 plus S), 149* (with N except $Ś_1$ K_1 D_1, plus S), 220* (with N except $Ś_1$ K_2 B_1 $D_{1-3\ 5}$, plus T G_{1-3} M_{1-3}), 248* (with N except K_5 V_1 $B_{0\ 3-5}$ Da $D_{2\ 3\ 5\ 6\ 8}$, plus T G_{2-4}), 256* (with N except $Ś_1$ K_{1-3} D_1, plus S), 261* (with N except K_5 V_1 B Da Dn $D_{2\ 3\ 5\ 6\ 8}$, plus T_1 $G_{1\ 2\ 4}$), and 294* (with N except $Ś_1$ $K_{1\ 2}$ $D_{1\ 7}$, plus T_2 $G_{1\ 2\ 4}$ $M_{2\ 4}$) (iii) Star-passages lacking the support of a whole version and more are the following—64*, absent in $Ś_1$ $K_{1\ 2}$ V_1 B Da Dn $D_{1-3,\ 5\ 6\ 8}$ and in T $G_{1\ 2\ 4}$, 79*, absent in $G_{3\ 4}$ M, 80*, absent in T_2 $G_{3\ 4}$ M, and 86*, absent in B $G_{3\ 4}$ M, 182* absent in N except K_5 D_7 and in T G_{2-4} M In the Āpaddharma, there are no citable instances under the first

category. Under (ii) we can cite 318* shared with K_5 V_1 B Dn_1 n_3 $D_{5\ 7\ 9}$ plus S ($G_{3\ 4}$ absent), and under (iii) 323* and 412* shared respectively with $Ś_1$ $K_{1-3\ 5}$ Dn_1 n_3 $D_{2\ 3\ 5\ 8}$ and $Ś_1$ $K_{1\ 3\ 5}$ Da Dn_1 n_3 $D_{2\ 4\ 7-9}$ G_5, but without B–S and T–M respectively In the Moksadharma, we have (i) stars found shared with the N Recension generally with some notable exceptions namely, 490* (excepting B_0), 653* (excepting K_7 $D_{4\ 7}$, but shared by M_5 also), 756*, 852* and 901* (excepting K_7) (ii) Stars shared with the late Northern Recension with an occasional contamination of the S Recension 708* (shared with K_7 Dn_1 n_4 Ds $D_{3-7\ 9}$), 772* (shared with V_1 $B_{0\ 7-9}$ $D_{5\ 7}$ plus T $G_{1\ 3\ 6}$), 779* (shared with K_1 V_1 Ds_2 $D_{4\ 7\ 9}$ Ca, plus T_2 $G_{1\ 3\ 6}$,) and 914* (shared with K_7 Da_3 a_4 Dn_1 n_4 Ds $D_{2-5\ 7-9}$, plus T_1 $G_{2\ 3\ 6}$ $M_{1\ 5\ 7}$ Cs) (iii) Stars shared by K_4 with MSS of both recensions but absent in an entire versions viz, 524* (not found in K_7 Ds_1 $D_{4\ 9}$ G_1 $M_{1,\ 5-7}$), 556* (not found in K_7 $D_{4\ 9}$ $M_{1\ 5-7}$), 636* (not found in K_7 $D_{4\ 9}$ $M_{1\ 5\ 6}$), 672* (not found in $Ś_1$ K_1), 788* (not found in G_2 $M_{1\ 5-7}$), 798* (not found in $M_{1\ 5-7}$), 831* and 832* (both not found in K_6 $B_{0\ 6\ 9}$ Dn_1 n_4 $D_{2\ 3\ 8}$ — $Ś_1$ V_1 D_3 absent), 840* (not found in $M_{1\ 5\ 7}$ — $Ś_1$ V_1 D_6 absent), 852* (not found in K_6 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 8}$), 860*, 861*, 892* and 904* (all not found in $M_{1\ 5-7}$ [904* not found also in $K_{1\ 2\ 4\ 7}$ T $G_{2\ 3\ 6}$] — $Ś_1$ V_1 Da_3 missing)

Turning our attention next to omissions in K_4, solitary non-haplographical omissions in K_4 are the following In the Rājadharma — 12 26 24′ and 24^d, 28 19, 53 13^{cd}, 57 27^{cd}, 65 31^{cd}, 77. 9^a–10^b, 81. 28^{ab}, 86 28^{cd}, 91 30^a–31^b, 92 15^{cd}, 94 22^{cd} and 100 13^{bc} In the Āpaddharma — 12 147 7^{ab}, 149 59 and 159 46^a–47^b In the Moksadharma — 12 170 6–7, 173 from विद्या in 16^d to कृषि in 17^b, 200 17^a–18^b, 254 28^{cd}, 256 20^a–22^b, 258 11, 271 6^c–7^b, 275 10^{cd}, 276 30–34, 290 72^c–92^b, 310 18^c–19^c, 320 27^c–37^d, 323 26^b–28^a, 332 21^{ab}, 352 10^{cd} and 353 1^{ab} (with ref) — It is only towards the end of the Moksadharma that such solitary non-haplographical omissions are at all of a length to justify inference as to a defective original from which K_4 may have been copied

Of solitary haplographical omissions, K4 presents the following examples — by no means considerable — which might argue carelessness in the copyist, viz, in the Rājadharma 12 3 12^{ab}, 15 from स्कन्द in 16^e to तथा in 17^a, 42, 18 27^{ab}, 21 8^b–9^a, 31 28^c–29^d, 36 10–11, 47 33–34, 65 3^c–4^b, 66 19^a–20^b, 76 16^d–17^c, 77 4–5, 110 5^{cd}, 121 46^{bc} and 122 from जाग्रति in 50^a to प्रभु in 50^d. There are no instances of the kind in the Āpaddharma, while, in the Moksadharma, we can cite the following cases 12 189 from च मनसो in 13^c to ध्यानमुत्पाद्य in 15^a, 204 from हेतुयुक्ता in 12^a to हेतु in 13^b, 207 from त्मान in 15^d to विद्या in 17^a, 216 5, from नाधि in 6^e to वलिम् in 6^f, 220 85^{cd}, 234 29^b to 235 1^e, 237 from मरण in 15^a to नन्देत in 15^b, 25^b–26^a, 239 from श्व in 13^a to बुद्धि in 14^c, 253 33–37, 255 6^{ab}, 40^b–41^a, 258 52–53, 263 from गति in 42^c to राजा in 43^a, 277. 29–34, 292 13^{ab}, 295 24^d–25^a, 301 7^b–8^a, 12^c–13^b, 306 75^d–76^a; 309. 10^d–12^a, 314. 4^{ab}, 322. 3^{ab}, 329. 49^{3-4}, and 332. 15.

Turning next to non-haplographical omissions shared by K_4 with certain MSS. with which it is more or less closely related, the most frequent group that we meet is $Ś_1$-K_1-K_2, or K_1-K_2 ($Ś_1$ missing) The instances of the first kind (which all belong to the Moksadharma) are 12 183 from the first न in 10^6 to तूक्त in 10^7, 203 27^{ab}, 35^{ab}, 218 8^{cd}, 224 16^{ab}, 308 77^{ab}, 309 17^c–18^d, and 329 13^2, while those of the latter kind are 272 21^{ab}, 290 110^{ab}, 294 1^{ab}, 44^{ab}, 308 26^x–27^c, 317 27^d–28^c, 322 37^b–38^a, 326 $42^{a'cd}$, 335 43–50, 344 1^a–8^b and 348 17^c–18^b With the $Ś_1$ $K_{1\ 2}$ group are at times found associated certain allied MSS, both in the matter of star-passages, as we saw before, and also in the omitted passages Thus, D_1 is added to the group in 162 12^{ab}, while D_1 is added and K_1 simultaneously omitted in 123 2^{cd}, and in 139 from नराधिप in 7^b to ब्रूहि in 7^d and in 139 8

Of solitary associates of K_4, K_2 is of most frequent occurrence, the instances being, in the Rājadharma 12 7 1^{ab} and 47 66^{ii}, line 7 [$Ś_1$ missing in the first case], 49 43^{cd}, and 50 8^{cd} In the Āpaddharma 12 155 4^{ab}, 160 46^{ef}, and 162 45^{cd} In the Moksadharma 12 173 2^{cd}, 174 18^a–19^b, 243 18^c–19^b, 261 3^a–4^b, 262 8^c–9^d, 293 21^{cd}, 30^{ab}, 294 9^{bc}, 295 1^{cd}, 30^c–31^b, 308 17^{cd}, 319 8^{cd} ($Ś_1$ reading on marg), 326 27^{ab} (second time), 100 The remaining cases include 56 9 (with $K_{2\ 3}$), 77 11^{ab} (with D_3), 163 13^b–14^c (with K_2 D_1), 177 34^{ab} with K_7, 301 19^{ab} with $K_{2\ 7}$ and 324 15^{ef} with D_5—the list concluding with 12 55 12^{cd} with $Ś_1$ K_{1-3} $D_{4\ 8}$

Lastly, we have to consider the shared haplographical omissions arranged, for convenience, according to the sequence of the sharers Thus, shared with $Ś_1$ alone we have, in the Āpaddharma, 160 13^a–15^b Shared with $Ś_1$ $K_{1\ 2}$, we have (ignoring cases where $Ś_1$ is missing), in the Rājadharma, 98 17 and in the Moksadharma, 173 14^c–15^d, 33^c–34^b, from त्वया in 36^c to पूर्णं in 37^c, 179 2, 180 23^c–24^b, 196 21^{cd}, 221 33^c–34^b, 229 16^c–17^b, 231 12^c–13^b, 21^c–22^b, 232 25^{ab} (V_1 reading it on marg), 243 13^{cd}, with V_1 added, 247 11^{ab} (with T_2 superadded), and 320 14^{cd} There is a solitary case, 109 6^{ab}, from the Rājadharma, where the haplography is shared by $Ś_1$ K_{1-3} D_1, in the allied instance from the Moksadharma, 312 31–32, $M_{1\ 7}$ being added to, but K_1 removed from, the list of sharers To the $Ś_1$ $K_{1\ 2}$ group are added as extra sharers $K_{4\ 7}$ $B_{8\ 9}$ Da_3 a_4 $D_{4-7\ 9}$ in 246 15, K_5 $D_{2\ 3}$ in 84 41 (K_1 excepted), K_7 in 177 13, and in 195 12^c–13^b (with Ds_1 superadded), D_1 in 120 37^c–38^b, 139 68–69, 149 27, and 155 9–10, $D_{1\ 3}$ in 167 4^c–5^c, and $D_{2\ 4\ 8}$ in 258 68

Other cases where $Ś_1$ figures as co-sharer of K_4 are 87 18 omitted by $Ś_1$ K_1 D_8, 235 26^{ef} and 171 6^b–7^c ($Ś_1$ reading it *sec m* on marg) as well as 312 36^b–37^a om by $Ś_1$ K_4 and 84 41 om by $Ś_1$ $K_{2\ 5}$ $D_{2\ 3}$, 159 52^{cd} om by $Ś_1$ K_2 B_1 D_1, 316 31^{bc} om by $Ś_1$ K_2 B_8, 128 45^{ab}, 157 17^{cd}, 158. 6^d–7^a, and 161 43^{bc}—all om by $Ś_1$ K_2 D_1, 187. 34–35 om. by $Ś_1$ K_2 D_7, and 261. 5^d–6^a om by $Ś_1$ K_2 $M_{1.6.7}$.

In the absence of Ś$_1$, the most frequent sharing group is that of K$_{1.2}$ with or without MS or MSS from other versions Thus, K$_{1\ 2}$ by themselves share the omissions of K$_4$ in 261 55, 267 8^{ab} (with V$_1$ supplying the om on marg), 270 19^c–21^b, 272. 21^{ab}, 277 41, 283 1^{cd}, 290 6^c–7^b, 294 41^{ab}, 298 22^c–23^b, 300 7, 301 1^c–3^b, 306 18, 308 43, 314 30^b–31^a, 326 31^{abcd} (all first time), 326 102^d–103^e, 331 29^c–30^b, 335 6^b–7^a and 353 3^b–4^a Along with K$_8$, we have a solitary case of 15 39, and with K$_8$ D$_{1\ 4\ 7}$ T$_1$ G$_3$ as sharers, 16 15^b–15^d, both from the Rājadharma K$_7$ figures as an additional sharer in 269 2, K$_7$ V$_1$ T$_1$ in 305 3^{ab}, K$_7$ D$_{4\ 9}$ T$_1$ in 280. 5^{cd}, and K$_7$ D$_6$ in 271 46^d–47^e The sharers from other versions that associate themselves with K$_{1\ 2}$ are instanced in the following cases K$_{1\ 2}$ V$_1$ B$_{0\ 6-9}$ Da$_{3\ a4}$ D$_{2\ 3\ 6\ 8}$ in 280 20–21^b, K$_{1\ 2}$ B$_0$ in 261 57^{de}, K$_{1\ 2}$ B$_0$ Da$_{3\ a4}$ T$_1$ in 286 17^{cd}, K$_{1\ 2}$ B$_6$ G$_2$ in 251 3^{cd}, K$_{1\ 2}$ B$_0$ T$_2$ G$_1$ in 298 24, K$_{1\ 2}$ Da$_3$ Dn$_1$ Ds$_1$ D$_4$ G$_{1\ 2}$ M$_6$ in 291 1^{cd}, K$_{1\ 2}$ Da$_4$ G$_1$ (all second time) in 326 28^{cd}, K$_{1\ 2}$ Ds$_1$ M$_6$ in 293 14^c–15^b, K$_{1\ 2}$ D$_1$ in 10 11, K$_{1\ 2}$ D$_5$ in 272 25 and 324 22, K$_{1\ 2}$ D$_7$ in 243 6 (D$_3$ supplying the om on marg), K$_{1\ 2}$ T$_2$ G$_1$ in 284 4^{cd}, K$_{1\ 2}$ G$_2$ in 253 9–10, K$_{1\ 2}$ G$_3$ in 308 61 and K$_{1\ 2}$ M$_{1\ 6\ 7}$ in 335 68^a–69^b

K$_1$ alone shares omissions with K$_4$ in 103 9–11, 125 16, and in 288 from तद्धि in 38^b to व्याहृत in 38^d, while K$_2$ alone does so in 48 4^{cd}, 55 4, 58 7^c–8^b and 86 19^c–20^d (V$_1$ reading on marg) from the Rājadharma, 136 from इयान in 116^a up to ततस्तस्मा in 118^a, and 159 40 (Ś$_1$ supplying the om on marg) from the Āpaddharma, and 169 23^c–24^c, 173 2^{cd} (Ś$_1$ on marg), 174 18^a–19^b (first time), 179 13^{bc} (Ś$_1$ on marg), 192 63^{ab}, 202 30^{ab} (with Da$_4$ added), 214 6^d–7^e (Ś$_1$ on marg), 220 18 (Ś$_1$ V$_1$ on marg), 222 10^{bc} (Ś$_1$ on marg), 226 12 (Ś$_1$ on marg), 238 16^c–18^b, 261 30, 32, 263 44 with the preceding ref up to the ref preceding 47, 266 3^{ab}, 267 28^b–29^a, 34^{bc}, 271 43^{cd}, 276 from वीत in 44^b to चरेयु in 45^b, 279 4^c–6^b, 19–21, 287 21^d, 289 18, 44–46, 290 7^d–8^a, 15^c–16^b, 19^d–21^a, 291 15^{cdef}, 21^{ab}, 294 15^{ab}, 295 41^c–42^b, 296 7^c–8^b, 297 13^{cd}, 298 21, 302 7^{bc}, 315 44^c–45^b, 322 43^{ab}, 326 4^c–5^b, 27^{ab} (second time), 329 29^1–29^2, from त्मान in 46^6 to गत्वा चा in 46^8, and from सज्ञितेन in 48^6 to सुख in 48^7, 338 22, and 350 4–5

The co sharers of K$_2$ in the K$_4$ haplographical omissions are K$_8$ in 167. 13^c–14^b (Ś$_1$ reading on marg), K$_8$ D$_1$ in 139 32^c–33^b, 166 9, K$_6$ D$_5$ in 208 7 (Ś$_1$ reading on marg), K$_7$ in 205 11^{cd} (Ś$_1$ reading on marg), K$_7$ Da$_{3\ a4}$ D$_{5\ 9}$ in 200 41^c–42^b, K$_7$ D$_{7\ 9}$ in 292 48^{ab}, B$_0$ in 298 4^{cd} (V$_1$ reading on marg), B$_{0\ 6\ 9}$ in 268 7^{cd}, Da$_1$ in 84 34, Dn$_3$ D$_{1-3\ 8}$ in 136 136^{cd}, Ds$_1$ D$_{7\ 8}$ G$_{1\ 2}$ in 303 4^{ab}, Dn$_4$ in 335 76^{ab}, D$_1$ in 68 18 (Ś$_1$ reading on marg), 110 11, 119 17, 144 10^b–11^a (the last two with Ś$_1$ on marg) and 147 17^c–18^b (V$_1$ reading on marg), D$_{1\ 7}$ in 68 33 (Ś$_1$ reading on marg), D$_{1.8}$ in 68 15, D$_{1\ 9}$ in 161 12^a–13^b (Ś$_1$ V$_1$ reading on marg), D$_4$ in 212. 29^b–30^a, 224 52^c–54^b (last two with Ś$_1$ reading on marg), D$_5$ in 292 46^c–47^b, 329 35^4–35^7, D$_{6\ 7}$ in 237 23, D$_{6\ 7}$ G$_3$ in 260 2, D$_7$ in 292 7^{ef}, G$_2$ in 292 16^{cd}, M$_{1.7}$ in 293. 47^c–49^b and M$_5$ in 293 36^{bc} (V$_1$ reading on marg).

The remaining sharers of K_4 omissions belong, with sporadic exceptions, to the Northern recension These, in order, are K_3 $D_{1\ 7}$ G_2 $M_{1\ 3}$ in 136 101^{cd}, K_6 in 172 26, K_7 D_9 in 173 44^{ab}, V_1 in 331 17^{a}–18^{b}, V_1 $B_{0\ 6}$ Da_3 Dn_1 n_4 Ds $D_{2\ 3\ 8}$ in 254 12^{ab}, B_1 in 66 11–12, B_1 $D_{1\ 4}$ in 46 4^{ab}, B_2 Da_1 Dn_1 n_2 $D_{1\ 5\ 9}$ T_2 in 148 23^{ef}, B_6 Dn_1 n_4 Ds_1 $D_{2\ 3\ 8}$ in 240 10^{ef}, B_9 $D_{5\ 7}$ T G_{1-3} $M_{5\ 7}$ in 262 42^{ab}, Da $D_{2\ 3\ 5}$ G_1 in 67 5^{bc}, Dn_2 in 104 14^{d}–15^{c}, Ds_1 in 303 7^{ab}, Ds_2 D_8 in 251 2 and in 301 5, D_1 in 111 17, G_1 in 306 48^{a}–49^{b}, 308 58^{a}–59^{b}, and G_2 in 25 32 and 303 7^{ab}

The transpositions in K_4 are, solitary 12 66 22 and 23 from the Rājadharma, and 12 237 13 and 14 from the Mokṣadharma — $Ś_1$ missing in the latter case With the usual $Ś_1$ $K_{1\ 2}$ group, we have 312 17^{b} and 18^{b}, and 318 37 and 38 With the same group, but with $Ś_1$ missing 303 19 and 20, while with the same group, $Ś_1$ missing, but with cognate additions 290 13^{ab} and 13^{cd} as also 34^{d} and 35^{b}, and 331 5^{ab} and 5^{cd} with, respectively, $D_{4\ 9}$, V_1 $D_{3\ 5}$ G_2, and V_1 D_7 T $G_{1-3\ 6}$ superadded Other cases are, with $Ś_1$ K_1 199 32^{ab} and 32^{cd}, with $Ś_1$ K_2 308 139^{ab} and 139^{cd}, and with $Ś_1$ K_2 D_1 162 12^{cd} and 13^{ab} With $Ś_1$ missing but with K_2 alone 314 22^{cd} and 23^{ab} as also 328 23^{ab} and 23^{cd}, and with $K_{1\ 7}$ $D_{4\ 7\ 9}$ T $G_{1-3\ 6}$ 326 37^{cd} and 37^{ef} With $K_{1\ 2}$ 181 10^{ab} and 10^{cd}, with K_2 V_1 $B_{0\ 2-5}$ Da Dn $D_{2\ 3\ 5\ 6}$ 47 20 and 21, with K_5 V_1 $B_{0\ 2-5}$ Da Dn_2 $D_{2\ 3\ 5\ 6\ 8}$ 111 6 and 7, and finally, with B_2 Da Dn $D_{6\ 7}$ S 68 27 and 28

Lastly, it may be added that K_4 gives the following additional colophons with $Ś_1$ $K_{1\ 2}$, after 12 37 1, after 313 13, and after 308 77, with $K_{1\ 2}$ ($Ś_1$ missing) after 297 4 and after 338 20, with $Ś_1$ $K_{1\ 2}$ D_1, after 24 15 and after 27 26, with N (except D_7, B_8 not collated, Dn_2 D_6 absent), after 151 18, with $K_{1\ 2\ 6}$ V_1 $B_{0\ 6-9}$ Da_3 a_4, after 315 46, with $K_{6\ 7}$ Dn_1 n_4 Ds D_{2-9} T $G_{1\ 3\ 6}$ $M_{1\ 5-7}$, after 224 31, and with K_2 alone, after 291 6 It has to be added, however, that these additional colophons, like several of the added references, may serve to establish relationship between MSS, but have not as a rule much critical value by themselves That is the reason why the additional colophon given after 117 21 by K_5 V_1 B Da Dn D_{2-9} S (G_3 missing), after 150 18 by $Ś_1$ K V_1 B D T_2 G_1 M, and after 39 37 by all MSS except D_8 had to be ignored

K_4 gives Appendix I, (No 4) given by N (except D_7) after 12 26, Appendix I, (No 28) given by N ($Ś_1$ missing, $K_{3\ 5}$ B_{1-5} Da_1 a_2 Dn_2 n_3 D_1 absent) after 12 274, and Appendix I, (No 32) given by $K_{1\ 2\ 6}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5\ 7\ 8}$ T $G_{1-3\ 6}$ after 12 331 1

K_5

Lahore, D A V College Lalchand Library (now transferred to Sadhu Ashram, Hoshiarpur, East Panjab), No 4557 The MS is written in Devanāgarī characters,

on paper, with 16 lines to a page and about 46 letters to a line It contains the Rājadharma, fol 1–113 and the Āpaddharma, fol 114–153 only, the Mokṣadharma being absent The writing is legible and generally correct The writer's name is मिश्रराधाकृष्ण, who completed the copying of the Rājadharma in गोपालगढ on चैत्र वदि १० सोमवासरे, and of the Āpaddharma in गढभरतपुर on फाल्गुनमासे कृष्णपक्षे तिथौ पचमी चन्द्रवासरे — सवत् १८५१, शके १७१६ (cir A D 1794)

The star-passages found in K_6 alone are five only, all from Rājadharma 36*, 55*, 67*, 68* and 131* The star-passages which K_6 presents because practically the entire Northern Recension has them are 37*, 237* (D_1 missing), and 297*, also 4*, 10* (Ś$_1$ K_1 D_1 missing in both), 20*, 23* and 24* (all without D_7, and with Ś$_1$ missing), 45* (except K_3 $D_{4\ 7}$ — B_1 om), 160 (except B_1 Da D_7), 249* and 257* (D_7 excepted from both — V_1 reading on marg in the first case), 270* (except Ś$_1$ $K_{2\ 3}$ Dn $D_{1\ 4\ 7}$), and 300* (except K_{1-4} $D_{1\ 4\ 7}$ — Ś$_1$ marg *sec m*) — to which may be added 146* (with N except Da_1 D_7, plus T_1), and 79* and 121* (both with N, plus T $G_{1\ 2}$ and T G respectively — Ś$_1$ K_1 D_8 being excepted from N in the latter case) The star-passages which K_6 shares with the majority of both N and S recensions with the exception of some important version or group of allied MSS are 33* (except Ś$_1$ $K_{1\ 2}$ D_1), 39* (except Ś$_1$ $K_{1\ 2\ 4}$ $D_{1\ 4\ 8}$ G_2), 42* (except Ś$_1$ K_{1-4}), 43* (except Ś$_1$ $K_{1\ 4}$ $D_{1\ 7}$ T_2 G_4), 56* (except Ś$_1$ $K_{1\ 2}$), 73* (except G_3 M), 76* (except Ś$_1$ $K_{1\ 3}$ $D_{4\ 8}$ $G_{3\ 4}$ $M_{3\ 4}$), 118* (except Ś$_1$ $K_{2\ 4}$ Dn $D_{1\ 6}$ T_2 G_1), 147* (except Ś$_1$ K_1 D_1 T_2), 148* (except Ś$_1$ K_1), 149* (except Ś$_1$ K_1 D_1), 206* (except Ś$_1$ K_{1-4} B_1 $D_{1.\ 4}$ G_2), 211*–212* (both, except Ś$_1$ $K_{1\ 2\ 4}$, B_1 D_1 missing), 217* (except Ś$_1$ $K_{1\ 2\ 4}$ $B_{1\ 3}$ M_1, D_1 missing), 220* (except Ś$_1$ K_2 M_4), 221* (except Ś$_1$ K_{2-4} $G_{2\ 3}$ M_4), 222* (except Ś$_1$ K_{2-4} D_6 T_1 G_{2-4}), 250* (except Ś$_1$ K_{1-4} Dn_2 $D_{1\ 4-6\ 8}$ M_4), 256* (except Ś$_1$ K_{1-3} D_1), 258* (except Ś$_1$ $K_{1\ 2\ 4}$ V_1 $D_{1\ 7}$ G_1), 290* and 293* (both except Ś$_1$ $K_{2\ 4}$ D_1 — $D_{1\ 4}$ in the case of 293* — G_3 missing) Sporadic associates of K_6 in sharing stray star-passages are $D_{5\ 8}$ in 38*, $K_{3\ 4}$ D_4 in 145*, D_3 in 197*, and Dn $D_{2\ 3\ 5\ 6.\ 8}$ in 215* The remaining fifty odd cases represent stars which K_6 shares with the V–B–D or the middle group of MSS with a few occasional exceptions Compare 7*, 25*, 40*, 46*, 48*–50*, 52*, 57*, 65*–66*, 71*–72*, 75*, 78*, 80*, 86*, 93*, 100*–102*, 105*–108*, 112*–113*, 115*, 130*, 132*–133*, 162*, 183*, 186*, 204*, 213*–214*, 229*, 262*–265*, 271*, 286*–287*, 291*, 295* and 299*

Turning to Āpaddharma, our findings as to the affinity of K_6 with the V–B–D or the middle group are abundantly confirmed K_6 gives in all 51 star-passages, out of which the following four 306*, 371*, 375* and 410* are found, respectively, in the following MSS from the D group Dn_1 n_3 $D_{2\ 8\ 8}$, Da_2 Dn_3 $D_{2\ 8\ 8}$, Dn_1 n_3 $D_{2\ 8\ 8}$, and Da Dn_1 n_3 $D_{2\ 8\ 8}$ The following four, 377*, 412*, 423* and 429* are shared by the majority of N and S recensions with some important reservations.

Turning next to omissions in K_6, its solitary non-haplographical omissions in the Rājadharma are 12 39 from 38 (with the preceding reference) up to 49, 47 67^{cd}, 51 13^{ab}, 63 28, 68 52^{cd}, 93 7^{b}–94 6^{b}, 99 from सत्र in 9^{a} up to यथागा in 9^{b}, 114 5^{a}, 115 3^{a}, 116 22^{ab}, 118 from मेधावी in 18^{a} up to सुद्वार in 19^{b}, 122 8–9, 30^{c}–31^{d}, 33^{cd}, and 126 14^{d}–16^{a} The solitary non-haplographical omissions in the Āpaddharma are 12 141 19^{cd}, 144 2, 147 from the reference preceding 10 up to मारुह्य in 11^{a}, 148 1, from जातीयान् in 25^{b} up to ब्रवीत् in 26^{d}, 149 from क्षेम in 26^{a} up to सवार्थं in 27^{d}, 28^{c}–29^{d}, 152 from दृश्यो in 8^{c} to मात्सर्यं in 10^{a}, from नाभि in 12^{d} to कामै in 12^{f}, 159 6, 161 from धर्मे in 7^{a} to गार्थं in 8^{b}, from श्रमेन in 29^{a} to युक्ता in 30^{b}, 162 from दुःशीलो in 10^{a} to नृशंस in 10^{b}, 163 from पुरुषो in 5^{d} to देशग in 7^{c}, 164 13, and 166 6^{c}–7^{b} The presence of so many solitary non-haplographical omissions argues several defects and lacunas in the parent copy of K_5

The solitary haplographical omissions are also quite considerable, which might argue a carelessness in copying Thus we have, in the Rājadharma 12 4 10^{c}–11^{b}, 8 13^{d}–15^{a}, 25 29, 47 41, 49 22–23 with the following reference, 44^{c}–45^{b}, 54 18^{d}–19^{c}, 55 6, 68 15–16, 27, 71 11^{ab}, 74 from श्रोत्र in 27^{b} up to दुःख in 28^{b}, 86 21^{ab}, 92 8^{cd}, 102 8^{ef}, 120 16, 121 37^{a}–38^{b}, and 125 12^{c}–14^{d} The solitary haplographical omissions from the Āpaddharma are 12 149 from the reference preceding 89 up to ततो in 90^{a}, 152 from च in 17^{a} up to विक्रियते in 18^{c}, and 157 8^{c}–9^{d}

The shared omissions in K_5 are (i) non-haplographical 12 29 51 with Dn_2 D_2 $M_{1\ 8}$, 59 79^{c}–81^{b} with K_3, 101 33^{ab} with V_1 B Da Dn $D_{2\ 3\ 5\ 6\ 8}$, 114 7^{bc} with D_5, and 126 45^{ab} with B Da Dn $D_{2\ 3\ 5\ 6\ 8}$ (V_1 reading on marg) all from the Rājadharma (ii) haplographical 8 6^{c}–8^{b} with G_3, 32 15–17 and 40 22 both with D_8, 47 52 with Śi $K_{1\ 3}$ $D_{4\ 8}$, 70 3^{cd} with K_3 D_1 T_2, 74 9 with D_7 T_1 $G_{2\ 3}$, 84 41 with Śi $K_{3\ 4}$ $D_{2\ 3}$, 92 44^{c}–45^{b} with $D_{2\ 3\ 5}$ G_1, 111 19 with G_2, 118 7^{d}–9^{a} with D_6, and 128 10^{bc} with $D_{4\ 5}$ — these from the Rājadharma, while from the Āpaddharma, we can cite 137 from गुरुषु in 40^{f} up to प्रि in 41^{d} with $D_{2\ 3}$, 149 70^{ab} with K_3 V_1 B_{0-2} Da Dn_1 n_3 $D_{2\ 3\ 5\ 8}$ G_1, 152 1^{f}–2^{a} with K_3, and 154 15–16 with D_7 G_1 These omission data are stray and do not permit any generalization

The transpositions in K_5 are, from the Rājadharma 12 57 $\overline{33}$ and 34 with Dn_1, 68 17 and 18 with Dn $D_{2\ 3\ 5\ 6\ 8}$ G_2, 81 28^{ab} and 28^{cd} with V_1 B Da Dn $D_{2\ 3\ 5\ 6\ 8}$, 111 6 and 7 with K_4 V_1 $B_{0\ 2-5}$ Da Dn_2 $D_{2\ 3\ 5\ 6\ 8}$, as also 11 and 12 with K_1 $B_{0\ 2-5}$ Dn_2 $D_{2\ 3\ 5\ 6\ 8}$ T $G_{1\ 4}$ $M_{1\ 3\ 4}$, and 126 50^{ab} and 50^{cd} with Dn_2 $D_{3\ 5\ 6}$ From the Āpaddharma, we have 147 8^{ab} and 8^{cd} with Dn_1 n_3 D_{1-8}, and 152 7^{ab} and 7^{cd} with Śi Dn_1 n_3 $D_{2\ 3\ 8}$ — Finally, Appendix I, (No 4) is the only passage found in K_5, in common with the entire N Recension (except D_7)

K_6

Lahore, D A V College Lalchand Library (now transferred to Sadhu Ashram, Śānti 6*

Hoshiarpur, East Panjab), No 4556 The MS. is copied on paper in beautiful Devanāgarī characters, generally correct It gives 173 folios with 16 lines to a page and 45 letters to a line The scribe's name is Miśra Rādhākrsna, who finished the copy in गोपालगढ on संवत् १८५२, ज्येष्ठ वदि ६, रविवासरे (cir A D 1795)

There is only one unshared star-passage in K_6, viz, 862* The affinity of K_6 with the Ś-K group is shown by the following sixteen cases where it shares the star-passages with Ś1 K1 2 4 plus the middle-group, consisting of V1 B0 6-9 Da3 a4 Dn1 n4 Ds D2-9 (with occasional exceptions of V1 B0 D4 or D7), plus, at times, most of the MSS belonging to the T G versions with, now and then, the addition of M5 490*, 524*, 556*, 559*, 636*, 653*, 788*, 798*, as also 756*, 840*, 860*, 861*, 882*, 892*, 901*, 902*—Ś1 missing in the last eight cases In 672*, Ś1, though not missing, does not give the star-passage, as also K1, though the rest of the critical apparatus, including S, give the passage In 464*, 477*, 502*, 545*, 569*, 627*, 667*, 673*, 687*, 714*, 717*, 724*, 734*, 803*, and 859*, the stars are found shared with practically the entire apparatus except the main Ś1-K group (667* with the exception of M1 6 7 and 717* with the exception T G2 3 6 also) In the following nine cases, K_6 shares the star with the majority of the D version alone, with sporadic exceptions 460, 461*, 479*, 484*, 486, 498*, 561*, 612*, and 785*, while in 680*, the star is shared with the B version only (except B0) together with Da, and in 827 with B0 Da3 a4 Dn4 only, whereas 457* is the only case where a star-passage, primarily belonging to S recension (Ds2 D7 T G1-3 6 M1 5-7), is found shared by K_6, while in 804*, the star is found in the middle group plus M, but without T G In the remaining sixty-odd cases, the star-passages are shared by K_6 with the V-B-D or the middle group of MSS, with the occasional addition of K7 (or K4) and the omission of V1 Thus, with the addition of K4 491*, 520*, 684* and 814*, of K7 469*, 502*, 509*, 511A*, 531*, 532*, 555*, 693, 716*, 736* and 787*, and of both K4 and K7 475* With the omission of V1 (and sporadically of B0 also) 465*, 488*, 503*, 651*, 691*, 755*, 771*, 790*, 795*, 805*, 809*, 810*, 813*, 815*, 833*, 836*, 838*, 846*, 848*, 851 and 866*, and, finally, with the entire middle group 458*, 496*, 499*, 500*, 511*, 540*, 626*, 631*, 649*, 650*, 654*, 675*, 685*, 689*, 690*, 695*, 701*, 706*, 715*, 717*, 887, 891*, 904* and 905*

Turning next to omissions, K_6 records a large number of solitary non-haplographical as well as haplographical omissions The former are 12 175 29^c–30^b, 180 16^{bc}, 188 15^c–16^b, 214 15–16, 228 3^{cd}, 239 20, 254. 30, 271 52^c–61^d, 280 20, 287 29, 293 24, 294 41^e–42^d, 308 137, 315 30^{ab}, 327 67^f, 328 5^{cd} and 330 3^{ab} The latter are 12 171 54, 172 31–32, 187 9^c–10^d, 205 15^c–16^d, 210 3^a–4^b, 260 27^c–29^b, 263 33^c–34^b, 270 2^c–3^d (V1 giving the om. passage on marg), 273 11^a–13^b, 274.23–24, 276 12^c–13^d, 290. 8^d–9^a, 15^d–16^a, 293 from वायु in 36^a up to क्षेत्र in 36^c, 294.

37, 301 13, 306 70^{ef}, from चिन्तय in 100^d to तव्यावि in 101^d, 308 71, 88^c–89^b, 155^{ab}, 316 35^{ab}, 326 65^c–66^b, and 327 from किमर्थं in 12^c to द्विज in 13^b The shared non-haplographical omissions are 12 169 11^{ef} with V_1 B_{6-9} $Da_{3\ 4}$ Ds_2 $D_{5\ 7}$ G_2 M_{1-7} (all second time), and 12^{ef} with the same set of MSS (all second time), 290 36^d with B_6 Da_4, and 326 15^{ab} with B_0 $Dn_{1\ n4}$ Ds $D_{2\ 3\ 8}$ The shared haplographical omissions are 12 172 26 with K_4, 177 7 with G_1, 216 5–6 with T_1, 219 10^{cd} with K_7 Ds_1 222 2 and 228 13^c–15^b with D_4, 288 15^{bc} with D_2 and 348 13^d–14^a with K_2 — These omissions are not of much critical value

The transpositions in K_6, allowing for occasional presence or absence of an extra MS or two, are either shared with the middle group of MSS (e g, 169 11^{cd} and 11^{ef}, 13 and 14^{abcd}, 220 100^{cd} and 100^{ef}, and 322 3^{ab} and 3^{cd} [V_1 not sharing in the last case]), or with the middle group and M version, as in 169 12^{ab} and 12^{cd}, or with the N and S recensions qualified by the omission of an important group of MSS like $K_{4\ 6}$ $B_{0\ 6}$ Da_3 $Dn_{1\ n4}$ Ds $D_{2\ 3\ 8}$, e g, 254 12^{ab} and 12^{cd}, — the remaining cases being 242 14^b and 14^d with V_1 B_{6-9} Da_4, and 309 62^c and 62^d with $B_{6\ 7\ 9}$ $Da_{3\ 4}$ — Amongst Appendix passages, K_6 gives I, no 28 and 32, shared by the majority of N MSS It also gives addl colophons after 171 51 (shared with B_0 $Dn_{1\ n4}$ D_8), after 224 31 (shared with $K_{4\ 7}$ $Dn_{1\ n4}$ Ds D_{2-9} T $G_{1\ 3\ 6}$ M_{5-7}), after 293 11 (shared with V_1 $B_{0\ 6-9}$ $Da_{3\ 4}$ $Dn_{1\ n4}$ $D_{2\ 3\ 8}$ Ca n p), after 315 46 (shared with $K_{1\ 2\ 4}$ V_1 $B_{0\ 6-9}$ $Da_{3\ 4}$), and after 337 57 (shared with B_{7-9} $Da_{3\ 4}$ Dn_4 Cnp Cp)

K_7

Lahore, D A V College, Lalchand Library (now transferred to Sadhu Ashram, Hoshiarpur, East Panjab), No 4712 The MS is written on paper in Devanāgarī characters, and is neat and generally correct, with 9 lines to a page and about 50 letters to a line, the total number of folios being 276 (1–278 with folios numbered 3 and 82 missing) The MS gives the Mokṣadharma alone It is old in appearance and gives at the end the following date and information about the scribe स १७१६ मार्गसीर सुदी ५ भौमे मदनेन लिपितोय ग्रं । जानीत्रिलोचनपठनार्थं परोपकारार्थं । The MS thus belongs to cir A D 1659†

Although the solitary star-passages found in K_7 are only three out of a total of over eighty — 765*, 766* (a subst passage) and 783* (marg) — there are a number of star-passages that it shares with only two or three MSS, particularly with $D_{4\ 9}$, of which there are no less than fifteen cases 467*, 560*, 630*, 757*, 758*, 762*, 784*, 791*, 821*, 829*, 855*, 863*, 893*, 899* and 909* In 511A*, Ds and in 655*, D_9 is the solitary sharer On the other hand, added to the $D_{4\ 9}$ group, we find Ś1

† This information about the date was not available earlier, but was kindly supplied by the Director of the Institute upon a subsequent reference

$K_{1,3,4}$ in 793*, Da_3 $M_{1,6}$ in 489*, Ds_2 in 763*, $Dn_{1,n4}$ D_3 D_6 in 704*, Dn_4 D_3 D_8 in 705*, Ds_2 Cs in 797*, Ds_2 $D_{5,6}$ in 679*, Ds_2 $D_{6,7}$ G_2 $M_{1,5,7}$ in 911*, $D_{5,6}$ in 661*, $D_{5,7}$ in 764*, D_6 in 645*, T $G_{1-3,6}$ in 812*, and T $G_{2,3,6}$ in 830*. K_7 shares star-passages with the D version as a whole, barring sporadic additions and exceptions, in the following eleven cases: 461*, 478*, 484*, 486*, 494*, 561*, 693*, 708*, 785*, 898* and 915*. In the following eleven cases, the star-passages are present in most of the other MSS except the major ŚK group: 469*, 477*, 502*, 532*, 569*, 627*, 667*, 673*, 714*, 734* and 914*, while in 672* it is absent in the inner Kashmirian group, in 804*, in that group and T G, in 828* as well as in 831*, in SB, and in 724* in Ś K $M_{1,5,6}$. The following five passages belong to the mid-recension which K_7 shares: 475* (also in $K_{4,6}$), 488* (in K_6 but not in V_1), 716*, 736* and 787* (last three also in K_6). The following two passages, 832* and 852*, are absent only in the B version, while the next four, 490*, 756*, 880* and 882*, are absent in the S version as a whole — $Ś_1$ missing in the last two cases. Star-passage 659* is present in the BDS group. There remain, finally, the following seven passages which K_7 shares with all MSS except the M version: 788*, 798*, 840*, 860*, 861*, 892* and 902*.

Turning next to omissions in K_7, the MS. presents more than twenty solitary non-haplographical omissions and nearly forty solitary haplographical omissions, a few of the former (e. g., 12. 169. 14^c–15^b, 192. 6^c–8^d, 308. 50^c–51^b, 127^c–129^d, 309. 13^d–15^b, 16–34, 47^a–48^b, 324. 29^c–30^b, and 330. 60^c–63^b) covering several stanzas in succession, which should imply defects and lacunas in the original from which K_7 seems to have been copied, rather than mere carelessness. The solitary haplographical omissions covering more than 3 or 4 pādas are: 12. 180. 9–10, 217. 33^c–34^b, 220. 28^b–29^c, 238. $18^{a'cd}$, 279. 14^a–15^b, 280. 12^c–13^b, 290. 91^c–92^f, 301. 8^c–9^b, 308. 139^c–140^b, 312. 25^b–26^a, 320. 27^c–28^d, 333. 19^c–20^d, 334. 9^{cdef}, 335. 37^d–39^a and 337. 60^c–61^b. The rest are casual lapses not of much critical value.

Amongst shared omissions, the most frequent sharer is the pair $D_{4,9}$ which figures in eight instances in non-haplographical omissions (viz. 183. 10^9, 220. 47, 235. 1, 292. 36^{de}, 294 from तत्त्व in 34^d to च स in 34^f, 318, 27^{cd}, 327. 92^c–93^b, 336. 17^{ab}) and in twelve instances in haplographical omissions (viz. 181. 18^{ab}, 190. 10^c–11^b, 196. 21, 198. 7, 202. 30–31, 207. 8^c–9^b, 214. 6, 219. 2^a–3^b, 261. 36–37 with the ref., 312. 28^c–29^b, 313. 17^c–18^b, and 332. 21^{cd}). D_9 alone figures as the sharer twice in non-haplographical omissions (256. 10^{ef} and 299. 1^{ab}) and seven times in haplographical omissions (169. 33^{cd}, 184. 1^{cd}, 221. 61^c–62^d, 277. 21–22, 293. 2^{ab}, 316. 35^{cd}, and 344. 3^a–4^b). D_4 alone likewise figures twice in haplographical omissions (298. 12, 299. 17^{cdef}). The co-sharers of $D_{4,9}$ in non-haplographical omissions are: $D_{5,8}$ in 177. 29^{ab}, $M_{1,6,7}$ in 177. 37, T_1 $G_{1-3,6}$ in 247. 11, D_5 in 331. 5^{ab}, $K_{1,2}$ G_1 in 337. 38^{cd} and 338. 18^{cd}. The same in haplographical omissions are: D_2 in 237. 12, K_2 D_7 G_1 in 254. 29^{cd}, $K_{1,3,4}$ in 280. 5^{cd}, B_9 $Da_{3,a4}$ D_2 in 290. 6^{cd}, V_1 $B_{0,8}$ Dn_4 $D_{5,7}$ T $G_{1-3,6}$ in 297. 9^{cd}, K_2

D_7 $G_{1\ 3}$ in 317. 12^{ab}, G_6 in 335 79^{cc}, and D_{S1} in 348. 8^{cd}. Other instances of the same type worth mention are, in non-haplographical omissions 177 34^{ab} with K_4, 232 11^{cd} with $M_{1\ 6\ 7}$, 271 17^{ab} with K_2, 301 19^{ab} with $K_{2\ 4}$, and 306 40^{cd} with K_2 D_{S1} T_1, whereas, in haplographical omissions, they are 177 13 and 199 5^{cd} with Ś1 $K_{1\ 2\ 4}$, 195 12^{e}–13^{b} with Ś1 $K_{1\ 2\ 4}$ D_{S1}, 200 41^{e}–42^{a} with $K_{2\ 4}$ D_{a3} a_4 $D_{5\ 9}$, 203 16^{ab} with G_1, 205 11^{cd} with $K_{2\ 4}$, 207 21^{cd} with D_{a4}, 217 4 with $K_{1\ 2\ 6}$ $D_{7\ 9}$ $G_{1-3\ 6}$, 219 9 with D_{a4} $D_{2\ 7}$, 10^{cd} with K_6 D_{S1}, 267 17^{ef} with D_6, 268 13 with D_{S1} D_2, 269 2 with $K_{1\ 2\ 4}$, 271 46^{d}–47^{e} with $K_{1\ 2\ 4}$ D_5, 272 17 with D_9 T_1 G_1, 277 26 with $D_{5\ 9}$, 292 48^{ab} with $K_{2\ 4}$ $D_{7\ 8}$, 295 9^{cd} with B_9 D_{a4} D_7 T_1 $G_{1\ 6}$, 305 3^{ab} with $K_{1\ 2\ 4}$ V_1 T_1 and 10 with G_2, 331 43^{ab} with K_1 D_5 G_2, and 335 65 with K_1

The transpositions in K_7, shared with $D_{4\ 9}$, are 192 65^{ab} and 65^{cd}, 234 24^{ab} and 24^{cd} With $D_{4\ 9}$ *plus* D_3 223 20 and 21, *plus* D_7 273 8^{ab} and 8^{cd}, *plus* D_5 326 11^{ab} and 11^{cd}, *plus* $K_{1\ 2}$ 324 15^{cd} and 15^{ef}, *plus* $K_{1\ 4}$ D_7 T $G_{1\ 3\ 6}$ 326 37^{cd} and 37^{ef}, and *plus* $K_{1\ 2\ 6}$ B_7 (both times) $_{8\ 9}$ D_{a4} D_{5-7} T $G_{1-3\ 6}$ M_{1-7} 254 12^{ab} and 12^{cd} With D_5 alone, K_7 transposes 310 19^{b} and 19^{d} — Finally, K_7 agrees with the N recension in reading Appendix I (no 28), but it differs in not reading Appendix I (no 32) It repeats adhy 12 187 after Appendix I (no 28), like most of the Northern and Mid-group MSS

V_1

Kathmandu, Nepal Durbar Library, No 738 — the number is wrongly entered as 867 in Bendall's Catalogue of that library (1905, p 25) The MS is written on palm leaves (size 18" × about 2") in Maithila characters, and contains the complete Śāntiparvan in the three sub sections (Rājadharma, fol 1^{b}–168^{b}, with fol 1^{a} blank, Āpaddharma, fol 168^{b}–225^{b}, and Mokṣadharma — with a separate pagination — fol 1^{b} to 272^{b}, with fol 1^{a} blank), the folios giving 5 lines to a page with about 100 letters in the first and the last line, and about 92 letters in the three middle lines, with a square blank in the centre containing the hole for the string The MS is carefully and legibly written with occasional marginal corrections and additions by the original writer The MS at present wants 27 folios, all from the Mokṣadharma viz, fol 212 and 213, causing a blank from त्मान in 12 313 29^{a} up to मुनि in 314 30^{d}, and fol 220–244, causing a blank from the reference preceding 12 318 1^{a} up to प्रत्याख्यान in 329 44^{b} Otherwise the MS is complete At the end of the Āpaddharma, the MS gives the colophon—लस ४७२ आश्विनकृष्ण-नवम्या गुरौ कृष्णपल्लीग्रामे परमभागवतमहायीठक्कुराणामाज्ञया श्रीलक्ष्मीधरेण लिखितमिद राजधर्मपुस्तकमिति। while at the end of the Mokṣadharma the colophon reads — समाप्तोऽय मोक्षधर्म इति। लस ४७२ कार्त्तिकशुक्लषष्ठ्या गुरौ ए दिने कृष्णपल्लीग्रामे परमभागवतमर्यादासिन्धुचक्षवग्रामस्थायिमहाशयानामाज्ञया सद्बुद्धा लक्ष्मीधरेण लिखितमिद मोक्षधर्मपुस्तकमिति। Assuming A D 1120 as the beginning of the Lakṣmana samvat, the आश्विनकृष्ण ९ of लस ४७२ (i e, A D. 1592), according to Pillai's Indian Ephemeries, falls on a Thursday, but the following कार्त्तिकशुक्ल ६, which comes only 12 tithis later, cannot also fall on a Thursday even allowing for one तिथिक्षय — unless we make the further assumption that there was

an intercalary month in that very year instead of in the year 1597, as given by Pillai. Old Indian Calendars often differed in this respect, and one would be inclined to make some such assumption rather than assume that our scribe made a mistake about the day of the week in the space of a fortnight Such an assumption is also favoured by the circumstance that without the intercalary month the scribe would have only 12 days to finish copying the whole Moksadharma, whereas 40 days would be a more reasonable period That does not, however, solve all astronomical difficulties Be the fact as it may, the concluding colophon further tells us that this particular MS, after the completion of its copying, was used, by Mahārājadhirāja Śrī Jayapratāpamalladeva of Nepal, for the customary recitation of the entire Śāntiparvan at the time of his coronation, which the crowned king was required to go through — Pratapamalladeva having begun the formal पारायण in Samvat 767†, पौषशुक्लपञ्चम्या, and completed the same, we are specifically told, in just one fortnight! (संवत् ७६७ पौषशुक्लपञ्चम्या तिथौ ए दिने महाराजाधिराजश्रीजयप्रतापमल्लदेवेन राजधर्ममोक्षधर्मपारायणा-यैतत्कृत । पञ्चदशदिनान्तरे संपूर्णकृत ।) One can understand, under the circumstances, why the Nepal Durbar considered the MS as a sacred heirloom which they would not lend out, and which had therefore to be microfilmed *in situ*, under the supervision of the General Editor, with the help of the services of the foreman and an assistant from the Government Photo Registry Office, so kindly made available by the Bombay State

Looking to the specific purpose for which V1 was written, one can understand that it was a normalized and carefully prepared MS, so that it need not be surprising that it has not even one solitary star-passage of its own in all the three sub-parvans. Out of the total number of 299 star-passages in the Rājadharma, V1 gives 105, which are shared as follows (i) with the entire Northern Recension with a few sporadic exceptions 1*, 4*, 10*, 20*, 23*, 24*, 37*, 45*, 73* (plus T G1 2 4), 79*, 80* (both, plus T G1 2), 121*, 146* (plus T1), 160*, 237*, 249* (V1 on marg), 257*, 296*. and 297*, (ii) with the Northern as well as the Southern Recension generally, without the primary K version (allowing a few exceptions either way) 33*, 39*, 42*, 43*, 56*, 70*, 97*, 104*, 117*, 118*, 147*, 148*, 149*, 206*, 211*, 212*, 214*, 217*, 219*, 220*, 221*, 222*, 246* (without the entire K), 250*, 251*, 256*, 290*, 293* and 294*, while (iii) the remaining star-passages belong to what may be called the mid-north group, and these account for half the total number 25*, 40*, 46* (plus T2), 48*, 49*, 50*, 51*, 52*, 57*, 65* (plus M2), 66*, 71*, 72*, 75*, 76*, 89*, 90*, 93*, 100*, 101*, 102*, 105*, 106*, 107*, 108*, 112*, 113*, 114*, 115*, 116*, 119*, (last two minus K), 130*, 132*, 133*, 136* (minus K), 152*, 156* (minus K), 162*, 183*, 204*, 213*, 229*, 262*, 263*, 264*, 265*, 270*, 271*, 286*, 287*, 291*, 299* and 300* (Ś1 marg *sec m*)

† This is not called लस, and may be the current Nepal Saṁvat beginning A D 879, the pārāyana having thus taken place some fifty-four years after the copying of the MS The sixth line entry giving this information is evidently made by a later land

Out of the actual number (allowing for counting accidents) of 137 star-passages, in the Āpaddharma, V_1 gives 59, which are shared as follows (i) with a few sporadic MSS of the N recension 317* (with K_3 B Da Dn_1 D_3), 352* (with K_5 B Da $Dn_{1, 3}$ $D_{2, 5}$), 362* (with K_5 B_{2-4} $Dn_{1, 3}$ $D_{2, 3, 8}$), 394* (with $B_{1, 4}$ Da D_4) and 420* (with B Da Dn D_5), (ii) with N and S except (*a*) the M version 412*, 429*, except (*b*) the primary ŚK version 318*, 382*, 395*, 409*, 411*, 423*, and except (*c*) TG versions 377*, while (iii) the remaining 45 are shared by the middle-group MSS as a whole, the first in the list having $G_{1, 5}$ as additional sharers 307 (plus $G_{1, 5}$), 309*, 310*, 311*, 312*, 314*, 316*, 319*, 320*, 321*, 322*, 347*, 348*, 349*, 350*, 357*, 358*, 361*, 363*, 364*, 365*, 366*, 368*, 370*, 372*, 373*, 374*, 379*, 380*, 381*, 383*, 385*, 386*, 388*, 396*, 397*, 401*, 402*, 413*, 414*, 422*, 435*, 439*, 440* and 448*

Finally, from out of the 465 star-passages in the Mokṣadharma (counting the extra 474A* in the total), V_1 offers—barring the solitary 884* shared with $K_{1, 2, 4}$ only—75 passages which can be grouped as under (i) passages in common with practically the entire N recension (with the added sharers indicated) 455*, 490*, 524* (plus T $G_{2, 3, 6}$), 556* (plus T $G_{1, 3, 6}$), 559*, 636* (plus T $G_{1-3, 6}$ M_7), 653* (plus M_5), 756*, 788* (plus T $G_{1, 3, 6}$), 882*, 892* (plus T $G_{1, 3, 6}$), 901* and 902* (plus T_1 $G_{1, 3, 6}$), (ii) passages found in N and S recensions as a whole, minus the primary K version 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (less entire K), 627*, 667*, 672*, 673*, 687*, 717* (also minus T $G_{2, 3, 6}$), 724* (also minus G_6 $M_{1, 5, 6}$), 734*, 772* (also minus G_2 $M_{1, 5-7}$), to which may be added 889* (minus the entire ŚKD versions), and (iii) the middle-group, which accounts for over forty passages 458*, 475*, 491*, 496*, 499*, 500*, 509*, 511A*, 520*, 540*, 626*, 631*, 649*, 650*, 654*, 675*, 684*, 685*, 689* (plus M_7), 690*, 693*, 694* (minus entire K), 695*, 701*, 706*, 715*, 716*, 735*, 736* (plus G_2), 743*, 747*, 750*, 753*, 754*, 769*, 775* (plus G_2), 779* (less B, plus T_2 $G_{1, 3, 6}$), 786*, 787*, 887*, 891*, 904*, and 905*

Of Appendix passages, V_1 gives I, no 4 and no 28 with the Northern Recension, and I, no 32 with T $G_{1-3, 6}$ superadded —V_1 repeats adhy 169, not repeated in primary ŚK and TG, and adhy 174 and 187, not repeated in S (except G_2)

In the Rājadharma, V_1 transposes 12 29 39^{abcd} and 39^{ef} with $Ś_1$ $B_{0, 3, 5}$ Dn $D_{2, 3, 5-7}$ T (T_1 om 39^{bc}) M, 47 20 and 21 with $K_{2, 4}$ B (except B_1) D (except $D_{1, 4, 7, 8}$), 47 39 and 40 with B D (except $D_{1, 4, 7, 8}$), 68 15 and 16 with K_1 B D (except D_4) S (except G_3), 81 28^{ab} and 28^{cd} with K_5 B D (except $D_{4, 7}$), 111 6 and 7 (with $K_{4, 5}$ B [B_1 om] Da Dn_2 $D_{2, 3, 5, 6, 8}$) — In the Āpaddharma, it transposes 12 157 3^{ab} and 3^{cd} (with B Da $D_{5, 7}$ T $G_{1, 2, 5}$ $M_{1, 3, 4}$) — In the Mokṣadharma, it transposes 12 169 11^{cd} and 11^{ef} (with K_6 $B_{0, 7-9}$ $Da_{3, 4}$ $Dn_{1, 4}$ D_3 $D_{2, 3, 5}$), 12^{ab} and

12^{cd} (with K_6 $B_{0.6-9}$ Da_{3} a_4 Ds_2 $D_{8\ 5\ 7}$ G_2 $M_{1\ 5-7}$), 13 and 14^{abcd} (with K_6 $B_{0.6-9}$ Da_3 a_4 Ds_2 $D_{3\ 5\ 7}$ G_2), 32 and 33 (with G_2 alone) Also 220 100^{cd} and 100^{ef} (with K_6 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-6\ 8}$), 242 14^b and 14^d (with K_6 B_{6-9} Da_4), 290 34^d and 35^b (with $K_{1\ 2\ 4}$ $D_{3\ 5}$ G_2), 331 5^{ab} and 5^{d} (with $K_{1\ 2\ 4}$ D_7 T $G_{1-3\ 6}$)

V_1 alone gives an addl colophon after 12 63 10 and 65 12, while that after adhy. 27 25, V_1 shares (marg) with Da_1 alone Other addl colophons it gives are, in the Rājadharma, after 39 37 (with all MSS except D_8), after 117 21 (shared with $K_{4\ 5}$ B Da Dn D_{2-8} S [G_3 missing]), after 125 19 (shared with K_{3-5} B D [except D_1] T_1 $G_{1\ 2\ 4}$ M), and after 126 26 (shared with K_{3-5} B $D_{2-6\ 8}$ T $G_{1\ 2\ 4}$ M) In the Āpaddharma, it gives addl colophon after 142 20 (shared with $K_{3\ 5}$ B Da Dn_1 n_3 $D_{2-5\ 7\ 8}$ S [$G_{3\ 4}$ absent]), 150. 18 (shared with $Ś_1$ K B D [Dn_2 D_6 absent] T_2 G_1 M), and 151 18 (with N [except D_7, B_3 not collated, Dn_2 D_6 absent]) In the Mokṣadharma, the addl colophon is found after 293 11 (shared with K_6 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 $D_{2\ 3\ 8}$), and after 315 46 (shared with $K_{1\ 2\ 4\ 6}$ $B_{0\ 6-9}$ Da_3 a_4).

Bo

Paris, Bibliothèque Nationale, No 20, O and Q Written on palm leaves in Bangali characters size about $2\frac{1}{2}'' \times 28''$ The MS is complete for the Śāntiparvan, and is divided into two parts O and Q, the folios being separately numbered and the parts placed, each in a paper box between two wooden boards The part designated O gives folios 1–186 (with fol 162 missing), while Q gives folios 1–242, with folio 135 unnumbered, i e 243 folios Neither the adhyāyas nor the stanzas are numbered The writing is often faded The part O is called Rājadharma, though it contains both the Rājadharma and the Āpaddharma, following the practice of several Bangali and other MSS The MS is dated Śaka 1599 (cir A D 1677)

Of the Rājadharma star-passages in Bo, there are two which are peculiar to the B version alone, viz 138* and 266* and which are shared by Bo with $B_{4\ 5}$ and $B_{1\ 2\ 4\ 5}$ Da respectively, two which belong to the V B D group alone 136* and 156*, three which belong to N as a whole 1*, 45*, and 160*, eight which belong to the middle-group (i e N minus Ś K primary) 25*, 72*, 78*, 183*, 186*, 213*, 263* and 287*, eight which belong to the middle group plus S 204*, 206*, 211*, 212*, 214*, 217*, 219* and 246*, the remaining two being found in all MSS except $Ś_1$ K_2 B_1 $D_{2\ 3}$ G_6 M_4 in 220*, and $Ś_1$ K_{2-4} B_1 G_{2-3} M_4 in 221* respectively — In the Āpaddharma, Bo presents only five stars, viz , one substitute star, 403*, which it shares with $B_{3\ 5}$ alone , another, which it shares with K_5 V_1 (m) B_{1-5} Da Dn_3 $D_{2\ 3\ 5\ 8}$, four stars, 310*, 311*, 402* and 420*, belonging to the middle-group MSS , and one, 423*, belonging to the middle group plus the majority of the S recension — In the Mokṣadharma,

the N Recension, with a few exceptions both ways, presents some 6 star-passages, Ś1 missing in the last 3 cases 455*, 559*, 653*, 756*, 882*, and 901* Passages 694* and 720* are present in the N recension minus the ŚK versions, while 524*, 556*, 788*, 798*, 840*, 892* and 902*, are found in the N recension plus TG versions, Ś1 missing in the last 3 cases Stars 636*, 672*, 860* and 861* belong to both the NS recensions (less M version in last two and less D4 9 M1 5 6 in 636*) Then we have sporadic cases like 713* (shared with B8 Da8 Dn1 n4 Ds D2 3 6) and 808* (shared with B8 Dn1. n4 Ds D2 3 8) The remaining 60 cases represent the middle-group stars 458*, 465*, 475*, 488*, 491*, 496*, 499*, 500*, 503*, 509*, 511A*, 520*, 531*, 540*, 626*, 631*, 649*-651*, 654*, 675*, 684*, 685*, 689*-691*, 695*, 701*, 706*, 715*, 716*, 735*, 743*, 747*, 750*, 753*-755*, 769*, 771*, 786*, 787*, 790*, 795*, 805*, 810*, 813*-815*, 833*, 836*, 838*, 846*, 848*, 851*, 866*, 887*, 891*, 904*, and 905* — with another 15 cases belonging to middle group+S recension generally 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610*, 627*, 673*, 687*, 714*, 734*, 803* and 859*, besides 7 more, in which parts of the S recension are added to the middle group 724* (with TG M7), 667* (with TG M1), 717* (with G1 M1 5-7), 736* (with G2), 772* (with T G1 3 6), 775* (with G2), and 804* (with M1 5-7)

Of Appendix passages, B0 gives no 4 (in the Rājadharma) which is shared by the entire N (except D7), and no 28 (in the Mokṣadharma) also shared by the entire N (Ś1 missing K3 5 B1-5 Da1 a2 Dn1 n3 D1 G4 5 M1-4 absent), besides no 32 (in the Mokṣadharma) likewise shared by the entire N (except K7 D4 9, Ś1 D6 missing K3 5 B1-5 Da1 a2 Dn2. n3 D1 absent) and by T G (G4 5 absent), but not by M

Coming to omitted passages in B0, in the Rājadharma, the following haplographical omissions are peculiar to B0 12 8. 1^{cd}, 10 13^{bc}, 27 3-9, 47 3 to 65^{7} (line 1), 49 33^{c}-36^{d}, 66 11^{d}-12^{a}, 70 22^{d}-23^{a}, 116 15-17 and 117 43^{cd} The following omissions are non-haplographical and also found only in B0 12 36 10^{c}-12^{d}, 41 14^{ab}, 43 17^{cd}, 59 66^{c}-71^{b} and 118 8^{d}-9^{a} As to omissions shared by B0 with other MSS, we have the following cases of haplographical omissions shared with Ś1 Dn2, 12 99 4^{d}-5^{a}, with V1 B1-5 Da2 D2 3 6 M1 3 4, 12 74 10^{ab}, with B3, 12 84 39-40, with B5, 12 96 8^{bc} and 110 16^{bc}, with B5 G4, 12 70 11^{bc}, with D1, 12 63 29^{c}, and 12 111 3 shared with M1 2 Non-haplographical omissions shared by B0 are 12 22 4^{ab} (shared with B1), 29 28^{c}-29^{d} (shared with B1 5 D2 5), 69 32^{cd} (shared with V1 B1-5 Da), 101 33^{ab} (shared with K5 V1 B1-5 Da Dn D2 3 5 6 8) and 126 45^{ab} (shared with K5 B1-5 Da Dn D2 3 5 6 8)

In the Āpaddharma, B0 alone omits haplographically 12 136 98^{bc}, 139 64-65 and 167 5-7 Of shared haplographical omissions, we can mention 12 135 11^{ab} (shared with B5), 136. 89^{cd} (shared with K8 D7 9 S [G3. 4 absent]), 136. 137^{ab} (shared with V1 B1), and 149. 70^{ab} (shared with K3. 5 V1 B1. 2 Da Dn1. n3 D2. 3 5 8 G1), while

shared non-haplographical omissions are illustrated in 12. 136 112–114 (with V_1 $B_{1.3}$ Da) and 140 7^a (with $B_{3\ 5}$).

In the Mokṣadharma, the following haplographical omissions are peculiar to B_9 12 186 25^{cd}, 228 4^{de}, 243 7^{ab}, 258 20^b–22^c, 261 57^{de}, 276 18–21, 284. 21, 287 30–32, 293 49^c–50^b, 306 17–19, 42^b–44^c, 327 from स्त्राणा (in 91^b) up to पतये (in 94^d), 335 24^b–27^a and 336 60^b–63^a The following non-haplographical omissions are also likewise peculiar 12 177 33^{cd}, 34^{cd}, 35–37, 189 7^{abcd}, 234 20^c–21^b, 251 25^{cd}, 261 52^c–54^d, 297 16^a–17^b, 24^a–25^b, 308 121^a–124^b, 309 1^d, 315 50–52, 320 19^a–22^b, 321 30 and 327 74^{ab} Of shared non-haplographical omissions in B_9, the following can be mentioned with K_4 V_1 B_6 Da_3 Dn_1 n_4 Ds $D_{2\ 3\ 8}$, 12 254 12^{ab}, with K_6 V_1 B_{6-9} Da_3 a_4 Ds_2 $D_{3\ 5\ 7}$ G_2 $M_{1\ 5-7}$ (all second time) 12 169 11^{ef} and 12^{ef}, and with B_{6-9} (first time) Ds_1 D_6, 12 169 9^{cd}, while with G_1 alone, 12 254 26. The shared haplographical omissions are with K_1 Ds_1, 12 308 178^c–179^b, with $K_{1\ 2\ 4}$ V_1 B_{6-9} Da_3 a_4 $D_{2\ 3\ 6\ 8}$, 12 280 20^a–21^b, with $K_{1\ 2\ 4}$ Da_3 a_4 T_1, 12 286 17^{cd}, with $K_{2\ 4}$, 12 268 4^{cd}, with $K_{2\ 4}$ $B_{6\ 9}$, 12 268 7^{cd}, with K_7 V_1 B_8 Dn_4 $D_{4\ 5\ 7\ 9}$ T $G_{1-3\ 6}$, 12 297 9^{cd}, with B_9 Da_3 a_4 Dn_1 n_4 $D_{2\ 3\ 8}$, 12 308 154^{cd}, with D_4 (first time) $_{5\ 7}$ (both second time) G_3 (first and third time) $M_{1\ 5-7}$ (the last four second time), 12 326 30^{ab} and, with K_6 Dn_1 n_4 D_3 $D_{2\ 3\ 8}$, 12 326 45^{ab}.

The following transpositions occur in B_9 with the sharing MSS noted, no transposition being peculiar to B_9 alone In the Rājadharma 12 29. 39^{abcd} and 39^{ef}, with $Ś_1$ V_1 $B_{3\ 5}$ Dn $D_{2\ 3\ 5-7}$ T (T_1 om 39^{bc}) M, 47 20 and 21 with $K_{2\ 4}$ V_1 B_{2-5} Da Dn $D_{2\ 3\ 5\ 6}$, 47 39 and 40 with V_1 B_{1-5} Da Dn $D_{2\ 3\ 5\ 6}$, 68 15 and 16 with K_1 V_1 B_{1-5} Da Dn $D_{2\ 3\ 5-7}$ T $G_{1\ 2\ 4}$ M, 81 28^{ab} and 28^{cd} with K_5 V_1 B_{1-5} Da Dn $D_{2\ 3\ 5\ 6\ 8}$, 111 6 and 7 with $K_{4\ 5}$ V_1 B_{3-5} $D_{2\ 3\ 5,\ 6\ 8}$, and 111 11 and 12 with $K_{1\ 5}$ B_{2-5} Dn_2 $D_{2\ 3\ 5\ 6\ 8}$ T $G_{1\ 4}$ $M_{1\ 3\ 4}$ In the Āpaddharma 12 157 3^{ab} and 3^{cd} with V_1 B_{1-5} Da $D_{5\ 7}$ T $G_{1\ 3\ 5}$ $M_{1\ 3\ 4}$ In the Mokṣadharma 12 169 11^{cd} and 11^{ef} with K_6 V_1 B_{7-9} Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5}$, 169 12^{ab} and 12^{cd} with K_6 V_1 B_{6-9} Da_3 a_4 Ds_2 $D_{3\ 5\ 7}$ G_2 $M_{1\ 5-7}$, 169 13 and 14^{abcd} with K_6 V_1 B_{6-9} Da_3 a_4 Ds_2 $D_{3\ 5\ 7}$ G_2, 220 100^{cd} and 100^{ef} with K_6 V_1 B_{6-9} Da_3 a_4 Dn_1 n_4 Ds $D_{2-3\ 8}$, 254 10 and 11 with V_1 B_8 Dn_1 n_4 Ds $D_{2\ 3\ 8}$, and 322 3^{ab} and 3^{cd} with K_6 B_{6-9} Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 8}$

In the Rājadharma, B_9 gives an addl colophon after 12 39 37, which is found in most MSS except D_8 Other additional colophons are after 12 117 21, shared with $K_{4\ 5}$ V_1 B_{1-5} Da Dn D_{2-8} S (G_3 missing), 12 125 19, shared with K_{3-5} V_1 B_{1-5} D (except D_1) T_1 $G_{1\ 2\ 4}$ M, and 12 126 26, shared with K_{3-5} V_1 B_{1-5} D (except D_7, D_1 missing) T $G_{1\ 2\ 4}$ M In the Apaddharma, there is an addl colophon after 12 142 20, shared with $K_{3\ 5}$ V_1 B_{1-5} Da Dn_1 n_3 $D_{2-5\ 7\ 8}$ S ($G_{3\ 4}$ missing); after 12 150 18, shared with $Ś_1$ K V_1 B_{1-5} D (Dn_2 D_6 absent) T_2 G_1 M (M_2 after 26), and after 12 151. 18, shared with N (except D_7 B_8 not collated, Dn_2 D_6

absent). In the Mokṣadharma, we find a colophon after 12 171 61, shared with K_1 B_{6-8} Da_3 a_4 D_5 D_{2-5} $_8$, after 12 293 11, shared with K_6 V_1 B_{6-9} Da_3 a_4 Dn_1 n_4 D_2 $_3$ $_8$ Ca n p, and after 12 315 46, shared with K_1 $_2$ $_4$ $_6$ V_1 B_{6-9} Da_3 a_4

B_1

Dacca, University Library, No 4806 Written on country paper, size 17″ × 5½″, in Bengali characters The MS gives only the Rāja- and the Āpad-dharma sections, there being, further, a lacuna from 12 83 24ᶜ to 89 29 owing to missing folios The total number of existing folios is 167, with about 11–12 lines to a page The MS comes from the Barisal District, and was collated at Śāntiniketan The MS is undated

In the Rājadharma, the star passages found in B_1 alone are 81* and 103* The shared star-passages are the following shared by the majority of the N recension (including ŚKD where $Ś_1$ or some of the K and D MSS are not missing, but ignoring a few minor and sporadic exceptions) 4*, 7*, 8*, 10*, 20*, 23*, 24*, 37*, 40*, 46* (plus T_2), 48*–52*, 57*, 65* (with M_4 added), 66*, 71*, 89*, 90*, 93*, 97*, 100*–102*, 105*–108*, 112*–116*, 130*, 132*, 133*, 146* (plus T_1), 152*, 156*, 162*, 229*, 237*, 249*, 257*, 262*, 264*, 265*, 270*, 271*, 286*, 291*, 295*–297*, 299* and 300* Shared by the N and S recensions generally, but usually absent in the primary ŚK, or otherwise in a section of the T+G or of M version, we have 33*, 39*, 42*, 43*, 56*, 70*, 73*, 76*, 79*, 80*, 104*, 117*, 118*, 121*, 147*–149*, 217*, 219*, 222*, 248*, 250*, 251*, 256*, 258*, 290*, 293* and 294* Shared by the majority of the B version exclusively we have 266* A few peculiar cases are worth special mention B_1 alone, for instance, does not give the following star-passages found in the rest of the B version with other N MSS 25*, 72*, 75*, 78*, 160*, 183*, 186* (the exception being also shared by B_2), 220*, 221*, 234*, 246* and 263* So likewise, 136* is shared by the majority of the middle group only, excluding ŚKB, while 234* is shared by ŚK, plus Dn D_4 only, from the middle group

In the Āpaddharma, 408* is the only star-passage found in B_1 exclusively Most of the other star passages are shared by B_1 with the majority of the N recension (at times also with portions of the S), $Ś_1$ appearing amongst the sharers along with the N version in 2 cases only (377* with $Ś_1$ K_{1-6} V_1 B_0 $_{2-6}$ Da Dn_1 n_3 D_{1-5} $_8$ M and 429* with $Ś_1$ K_1 $_{3-5}$ V_1 B_0 $_{2-6}$ Da Dn_1 n_3 D_2 $_3$ $_5$ $_{7-9}$ T G_1 $_2$ $_6$) Eleven star-passages (viz, 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*) have identical sharing MSS, namely, K_3 $_6$ V_1 B_0 $_{2-6}$ Da Dn_1 n_3 D_2 $_3$ $_5$ $_8$, while 11 more (viz, 348*, 349*, 350*, 358*, 363*, 368*, 372*, 422*, 435*, 439* and 440*) have the same sharers minus K_3, 7 more (viz, 364*–366*, 380*, 386*, 388* and 396*), the same sharers plus D_4 in the first four, and minus K_3 and plus D_4 in the last three Other slight variations with the same sharing MSS are 357* with plus K_4 and 397* with plus K_4 D_4, 374*

with minus D_5, 312* with minus K_3 and plus D_1, 373* with minus K_3, 311* with minus K_3 $B_{3.4}$ and plus K_4 (D_5 om), 413* and 414* with minus K_3 and plus K_4 D_4, 352* with minus K_3 $D_{3.8}$, 402* with minus K_3 $B_{3.4}$ D_5 and plus D_4, 381* with plus D_4 and minus D_5, 383* with minus K_3 D_5 and plus K_4 D_4, 448* with minus K_3 $D_{3.8.8}$, 385* with minus K_3 and plus K_4 $D_{3.4}$ and, finally, 317* with minus K_3 $D_{3.5.8}$. There are 4 cases of star-passages in B_1 shared by both the NS recensions, viz, 382*, 395*, 411* and 423*, the non sharers being Ś1 K (except K_3) and a few D and S MSS in the case of the first and third, Ś1 Dn and several K and D MSS in the case of the second, and M MSS in the case of the fourth. There are three more star-passages (viz, 318*, 409* and 429*) lacking Ś1 and a number of K and D MSS in the first, Ś1 K (except K_5) in the second, and K_2 $D_{1.4}$ and M in the last case. Finally, 394* is shared by V_1 B_4 Da D_4 and 420* by V_1 $B_{0.2-5}$ Da Dn1 D_5.

Turning to solitary cases of haplographical omissions, in the Rājadharma, B_1 presents the following: 12.11.9–10, 15.27–29, 18.5^b–6^c, 20^a–21^d, 19.1^b–2^a, 13, 21.14, 25.25, from महात्मा (in 31^b) up to तर्पयित्वा (in 32^b), 29.35–45 (one of the षोडशराजकीय stories omitted through eye-wandering), 53^b–54^c, 44.11^a–13^a, 59.81^{cd}, 67.3^b–5^a, 68.23, 27–28, 72.17^d–18^a, 73.19^{cd}, 78.19–23, 81.18–24, 91.29^{cd}, 92.31, 102.16^d up to विनता (in 17^b), 109.6^{cd}, 111.6–8, 16–17, 26^{ab}, 112.30^{cd}, 113.19^{ab}, 125.21^{ab}. Solitary non-haplographical omissions in B_1, in the Rājadharma, are: 12.7.4–6, 8.11^b–12^a, 12.30^{cd}, 13.1^{cd}, 24.19^a–20^b, 27.23^c–24^b, 28.5^d–7^a, 15^{cd}, 31.2–3, 33.9^c–10^d, 47.18^c–19^d, 21, 55.2^c–4^d, 58.29, 60.41, 63.3^{ab}, 64.29^{cd}, 68.34^{cd}, 69.15^{cd}, 64^{ab}, 73.16^{ab}, 74 from घृताचि (in 26^a) to 27^a, 82.27^{ab}, 90.12, 92.29^d–30^c, 97.14^{cd}, 104 from वाल (in 7^c) to वलम (in 8^a), 108.18–19, from ततत्तम (in 22^d) up to पार्थिव (in 23^d), 115.4^{ab}, 124.23^d–26^b, and 125.1^{ab}. So many solitary omissions, both haplographical and non-haplographical, argue carelessness on the part of the scribe and ill-preserved manuscript tradition. There is a lacuna in the MS from 12.105.45 up to 106.3. — The shared omissions in B_1, in the same sub-parvan, are haplographical with Ś1 K_1, 12.48.11^c–12^b, 50.10^c–11^b (with D_1 superadded) and 67.11^{cd} (with $D_{1.2}$ superadded), with K_3 $D_{2.3.5}$, 12.76.16^{ab}, with K_4, 66.11–12 and with K_4 $D_{1.4}$, 46.4^{ab}, with Da1, 73.23^{cd} and 95.1^{cd}, with D_1, 95.1^{cd}, D_2, 17.19^c–20^b, D_5, 54.18^c–19^d and 65.17^c–18^b, D_6, 18.9^a–10^b, 28^a–29^b, D_7, 36.12, D_7 T_1 G, 10.22^{ab}, D_8, 68.4^{ab} and 69.39^d–40^a, with B_0, 22.4^{ab}, with G_1, 29.50–51, with G_4, 55.9–10, and, finally, with V_1 $B_{0.2-5}$ Da2 $D_{2.3.6}$ $M_{1.3.4}$, 74.10^{ab}. The same, non-haplographical, are with K_5 V_1 $B_{0.2-5}$ Da Dn $D_{2.3.5.6.8}$, 12.101.33^{ab} and 126.45^{ab} (V_1 not sharing in the latter case), with V_1 alone, 60.39^a, with V_1 $B_{0.2-5}$ Da, 69.32^{cd}, with $B_{0.5}$ $D_{2.6}$, 29.28^c–29^d. In the Āpaddharma, they are solitary haplographical: 12.136 from पिणा (in 34^d) up to कीय च (in 36^b), 137.32–33 (with ref), 97, 140.5^a–7^b, 144 from प्रिय (in 4^d) up to त्वया (in 5^b), 154.26^d–29^c and 162.21^c–23^d. Solitary non-haplographical: 12.136.3^c–5^d, from ना (in 10^a) up to कृत्य (in 10^b), 137.2^c–3^d, 139.20^b–23^a, 152 from धर्मे (in 27^b) up to न (in 28^c), 153.1, 158.2^{cd}, 159 from परदारेषु

(in 58^e) up to संतत (in 61^e), 71^e–72^d, 165 31^{cd} and 166 1^a–2^b (with ref) The shared haplographical omissions are 12 136 137^{ab} (with V_1 B_0), 138 5^a–6^b (with G_1), 140 14^d–15^a (with D_1), 149 70^{ab} (with $K_{3\ 5}$ V_1 $B_{0\ 2}$ Da Dn_1 n_3 $D_{2\ 3\ 5\ 8}$ G_1), 158 1^{bc} (with D_4 G_1 M_3) and 159 52^{cd} (with $Ś_1$ $K_{2\ 4}$ D_1) Shared non-haplographical omissions are 12 136 112–114 (with V_1 $B_{0\ 5}$ Da) and 149 12^c–13^a and 154 9^d (both with Da)

The transpositions in B_1 In the Rājadharma, only 3 cases of transposition occur 12 47 39 and 40 (shared with V_1 $B_{0\ 2-5}$ Da Dn $D_{2\ 3\ 5\ 6}$), 68 15 and 16 (with K_1 V_1 $B_{0\ 2-5}$ Da Dn $D_{2\ 3\ 5-7}$ T $G_{1\ 2\ 4}$ M), and 81 28^{ab} and 28^{cd} (with K_5 V_1 $B_{0\ 2-5}$ Da Dn $D_{2\ 3\ 5\ 6\ 8}$) In the Āpaddharma, the solitary case of transposition is 12 157 3^{ab} and 3^{cd}, shared with V_1 $B_{0\ 2-5}$ Da $D_{5\ 7}$ T $G_{1\ 2\ 5}$ $M_{1\ 3\ 4}$

The additional colophons inserted in B_1 are, in the Rājadharma after 12 39 37, shared with all MSS except D_8, after 117 21, with $K_{4\ 5}$ V_1 $B_{0\ 2-5}$ Da Dn D_{2-8} S (G_3 missing), after 125 19, with K_{3-5} V_1 $B_{0\ 2-5}$ D (except D_1) T_1 $G_{1\ 2\ 4}$ M, and after 126 26, with K_{3-5} V_1 $B_{0\ 2-5}$ D (except D_7 D_1 missing) T_1 $G_{1\ 2\ 4}$ M In the Āpaddharma, they are inserted after 142 20 (shared with $K_{3\ 5}$ V_1 $B_{0\ 2-5}$ Da Dn_1 n_3 $D_{2-5\ 7\ 8}$ S [$G_{3\ 4}$ absent]), after 150 18 (with $Ś_1$ K V_1 $B_{0\ 2-5}$ D [Dn_2 D_6 absent] T_2 G_1 M) and after 151 18 (with all N MSS [except D_7 B_3 not collated, Dn_2 D_6 absent])

The only Appendix passage given by B_1 is Appendix 1, no 4 in the Rājadharma, which it shares with the whole N (except D_7), there being no Appendix passage in the Āpaddharma

B_2

Śāntiniketan, Viśvabhāratī Library, No 6 Written on palm-leaves in Bengali characters Size 2′-4″ × 2″, with five lines to a page Side-margins of 2″ and 1½″ width, with two blank spaces in the middle of the page of 1″ width The MS is old in appearance and worm-eaten in places Gives only the Rājadharma and the Āpaddharma sections, paged continuously, with date Śaka 1609 (cir A D 1687) given at the end of the Āpaddharma The name of the owner of the MS is Manohararāya, while the scribe's name is Shri Rāmeśvara Sharma

In the Rājadharma, there is no star passage found in B_2 alone, while in the Āpaddharma there is only one case, 447*, of the kind

Barring a few sporadic cases (viz 34*, with Da, 162*, with K_5 V_1 B_1 Da_2 Dn_1 D_8, 266*, with $B_{0\ 1\ 4\ 5}$ Da, 284*, with B_3 Da D_8 T_2 G_2 M_2 Ca, and 285*, with B_3 Da D_8 Ca), the majority of the shared star-passages in B_2 have, in the Rājadharma,

the following MSS as the normal basic group of co-sharers† viz., $K_{4\,5}$ V_1 $B_{0\,1\,3-5}$ Da Dn $D_{2\,3\,5\,6\,8}$, the instances being, 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. The following minor variations in the group do nevertheless occur 4* (plus $K_{2\,3}$, minus $D_{4\,7}$), 7*, 10* (both with plus $K_{2\,3}$ D_4), 8* (plus K_2 $D_{4\,7}$, minus K_5), 20*, 23*, 24* (all with plus K_{1-3} $D_{1\,4}$), 25* (plus K_3 D_1, minus B_1), 37*, 296*, 297* (all with plus $Ś_1$ K_{1-3} $D_{1\,4\,7}$), 40*, 52* (both with plus D_1), 45* (plus $Ś_1$ $K_{1\,2}$ D_1, B_1 om.), 46* (plus D_1 T_2, minus K_4 Da), 49* (plus D_1, minus K_4), 51* (plus D_1, minus K_5), 65* (plus K_2 D_7 M_2), 66* (plus K_2), 71* (plus K_2 D_1, minus D_8), 72* (plus K_2 D_2, minus B_1 D_8), 75* (plus D_1, minus $B_{0\,1\,3}$ $D_{6\,8}$), 78* (plus K_2 D_1, minus $D_{2\,8}$), 89* (plus K_2, minus K_5), 90* (plus K_2 D_1, minus K_5 D_8), 93* (plus K_2 D_1, minus Da D_8), 100*, 112*–115* (all with minus K_4 D_8), 101*, 116* (both with minus D_4), 105*, 106*, 108* (with plus $D_{1\,4}$, minus K_4), 107* (plus D_4, minus D_8), 130* (plus D_1, minus D_8), 132* (plus D_1, minus D_5), 133* (plus $K_{2\,3}$, minus D_8), 146* (plus $Ś_1$ K_{1-3} $D_{1\,4}$ T_1, minus B_1 Da_1), 152*, 262*, 265*, 295* (all with minus K_4), 160* (plus $Ś_1$ K_{1-3} $D_{1\,4}$, minus B_1 Da), 183* (plus K_1, minus K_4 B_1 D_8), 204* (plus K_3 $D_{4\,7}$ [B_1 D_1 missing]), 213* (minus K_4 D_8 [B_1 missing]), 237* (plus $Ś_1$ K_{1-3} $D_{4\,7}$ [D_1 missing]), 249*, 257* (both with plus $Ś_1$ K_{1-3} $D_{1\,4}$), 263* (minus K_4 B_1), 270* (plus K_1, minus Dn), 287* (minus B_1) and 300* (plus $Ś_1$, minus K_4) — All these are cases of stars confined in the main to the Northern Recension. Next, the star-passages common to both the Northern and Southern Recensions are 33*, 39*, 42*, 56*, 70*, 97*, 206*, 217* and 222*, with $Ś_1$ $K_{1\,2}$ and a couple of other non-sharers, while 70*, 73*, 76*, 79*, 80* and 121* have the M version with a few other MSS as non-sharers — 43* having $Ś_1$ K and a couple of MSS from the G and M versions as the main non-sharers.

Turning to the Āpaddharma, for the majority of the star-passages in B_1, we have also a group of basic sharers — namely, $K_{3\,5}$ V_1 $B_{0\,1\,3-5}$ Da Dn_1 n_3 $D_{2\,3\,5\,8}$ — as illustrated in 314*, 316*, 319*–322*, 347*, 361*, 379*, and 401*. Next we have 348*–350*, 358*, 363* and 435*, with the same sharers as above minus K_3, and 364*–366*, with the same sharers plus D_4, 309*, 357*, both with plus K_4, 396* with minus K_3 and plus D_4, 370* with plus K_4, minus K_3, 372* with minus K_3 Dn_3, 383* with minus K_3, plus K_4 D_4, 422* with minus K_3 Dn_1 and 439*–440* with minus K_3 (Da_2 om.). Other solitary variations from the sharing group are 373* with minus D_5 and 385* with plus D_6. The following six stars have two divergences each 310* with minus K_3 D_5, 312* with minus K_3 plus D_1, 381* with plus D_4 minus D_8, 382* and 386* with minus K_5 plus D_4 and 388* with minus K_3 plus D_6, the following have three divergences each 307* with plus K_4 $G_{1\,5}$, 352* with minus K_3 $D_{3\,6}$, 413* and 414* both with minus K_3 plus K_4 D_4, 448* has four divergences viz., minus K_3 $D_{2\,3\,8}$, while 317* and 402*, five K_5 Dn_3 $D_{2\,3\,8}$ and minus K_3 $B_{3\,4}$ D_5 plus D_4. There are

† $Ś_1$ K_1 D_1 missing in 4*, 7*, 8*, 10*, $Ś_1$ in 20*, 23*, 24*, 25*.

other more divergent cases such as 311* (plus K_4, minus K_5 $B_{3\ 4}$ [illegible]), 318* (minus Da $D_{2\ 6\ 8}$, plus $D_{7\ 9}$ T $G_{1\ 2\ 5}$), 362* (minus K_8 $B_{0\ 1\ 3\ 5}$ Da [illegible]), 377* (plus $Ś_1$ $K_{1\ 2\ 4}$ $D_{1\ 4}$) and 420* (minus $K_{3\ 5}$ Dn_8 $D_{2\ 8\ 8}$), but they do not vitiate the inference that the star-passages in B_2, in the Rājadharma as well as in the Āpaddharma, are derived from a more or less restricted manuscript tradition — It remains to mention that B_2 offers in the Āpaddharma (as was also the case in the Rājadharma) a couple of cases of star-passages (viz , 395*, 409*) found in both the Northern and Southern Recensions, but absent in $Ś_1$ $K_{1\ 2}$, as also another case, 411*, where the star is absent in Ś K and yet another, 429* where the star-passage is present in almost all the versions except the Malayālam

Turning our attention next to the omissions in B_2, in the Rājadharma, the following solitary haplographical omissions are met with 29 71^{bc}, 98^{d}–99^{a}, 67 5^{ab}, 70 27^{ab}, 94 28^{c}–29^{b}, 112 from 45^{b} up to prior half of 262* following 47^{d}, and 125 3^{b}–4^{a} The following are solitary and non-haplographical 12 10 13^{cd}, 47 72^{c} and 88 6^{cd} The following are shared haplographies 12 66 8 (with K_8 V_1 T_2), 74 10^{ab} (with V_1 $B_{0\ 1\ 3-5}$ Dn $D_{2\ 3\ 6}$ $M_{1\ 3\ 4}$), 88 from सप्रेक्ष्य (in 14^{a}) up to कर्म च (in 14^{c}) (with Da) and 103 12–13 (with B_1) The following are shared non-haplographies 12 69 32^{cd} (with V_1 $B_{0\ 1\ 3-5}$ Da) and 126 45^{ab} (with K_5 $B_{0\ 1\ 3-5}$ Da Dn $D_{2\ 3\ 5\ 6\ 8}$) — In the Āpaddharma, we have, in B_2, one case of solitary non-haplographical omission in 12 160 from अस्म (in 52^{a}) up to न्दा (in 55^{b}), two shared haplographical omissions 12 148 23^{cd} (with K_4 Da_1 Dn_1 n_3 $D_{1\ 5\ 9}$ T_2) and 149 70^{ab} (with $K_{3\ 5}$ V_1 $B_{0\ 1}$ Da Dn_1 n_3 $D_{2\ 3\ 5\ 8}$ G_1), one shared non-haplographical omission in 12 157 2^{cd} (with $B_{0\ 1\ 3-5}$ Da D_5 M), and one lacuna covering the text from शलो (in 12 161 20^{a}) up to मोक्ष (in 43^{d})

All the transpositions in B_2 in the Rājadharma are shared two by a small group of MSS (viz , 12 21 7^{cd} and 8^{ab} with Da D_4 and 35 5^{ab} and 5^{cd} with Da), three by the majority of the N Recension (viz , 47 20 and 21 with $K_{2\ 4}$ V_1 Bo_{3-5} Da Dn $D_{3\ 5\ 6}$, 81 28^{ab} and 28^{cd} with K_4 $Bo_{1\ 3-5}$ Da Dn $D_{2\ 3\ 5\ 6\ 8}$, and 111 6 and 7 with $K_{4\ 5}$ V_1 Bo_{3-5} Da Dn_2 $D_{2\ 3\ 5\ 6\ 8}$), and two by both N and S excepting the primary Ś K version (viz , 68 27 and 28 with K_4 Da Dn $D_{6\ 7}$ S and 111 11 and 12 with $K_{1\ 5}$ Bo_{3-5} Dn_2 $D_{2\ 3\ 5\ 6\ 8}$ T $G_{1\ 4}$ $M_{1\ 3\ 4}$) — In the Āpaddharma, there is only one case of transposition in B_2, viz , 12 157 3^{ab} and 3^{cd}, shared with V_1 $Bo_{1\ 3-5}$ Da $D_{5\ 7}$ T $G_{1\ 2\ 5}$ $M_{1\ 3\ 4}$

As to Appendix passages, B_2 shares No 4 of the Rājadharma with the N Recension There is no App passage in the Āpaddharma — Lastly, the following addl colophons are met with in B_2 in the Rājadharma after 12 39 37, 117 21, 125 19 and 126 26 — all of them being found in both the Recensions with sporadic exceptions In the Āpaddharma, there is one case of addl. colophon, 151. 18, which is found

in the N Recension and two cases viz., after 12 142. 20 and 150 18 — being both of them present in the majority of the N S Recensions with a few exceptions.

B_3

Dacca University Library, No 507. It is a palm-leaf MS, $26\frac{1}{4}'' \times 2\frac{1}{4}''$ in size, containing 258 folios with four lines to a page The MS is in a good state of preservation and was found in the Bogra town On the protecting wooden board, however, the find-place is said to have been Bardhanakota, a village in the district of Bengal It contains only the Rāja- and the Āpad dharmas, written continuously with one pagination, the date of writing as given at the end of the Āpaddharma being सम्वत् 1660 (A. D 1741) The MS was collated at Śāntiniketan

In the Rājadharma, B_3 gives (on marg) only one star-passage, viz 28*, not found in any other MS The majority of the other star-passages are shared by B_3 with a group of some fifteen to twenty MSS, mostly belonging to the middle group Thus we have stars 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299* shared by B_3 along with $K_{4\ 5}$ V_1 $B_{0\ 1\ 2\ 4\ 5}$ Da Dn $D_{2\ 3\ 5\ 6\ 8}$ Next, we meet with the same sharers plus K_1 in 270, plus K_3 in 66*, minus K_4, in 152*, 262*, 265* and 295*, and plus D_1 in 40*, 52* (D_7 om in the last) Similarly, with plus $Ś_1$ minus K_4 in 300*, with plus K_1 and minus K_4 in 271*, with minus $K_{4\ 5}$ B_2 in 156*, with minus K_4 D_3 in 100*, 112*–115*, 213* (B_1 missing in the last), with minus D_3 in 101*, 102* and 116*, with minus K_4 B_1 in 263*, with minus K_4 and plus D_1 in 49*, minus K_5 and plus D_1 in 51*, plus K_2 D_7 M_2 in 65*, plus K_3 and minus K_6 (D_1 om) in 89*, minus B_1 in 287, plus D_4 minus D_8 in 107* and minus Da plus D_1 in 132* Slightly more divergent cases are 7* (with plus $K_{2\ 3}$ D_4), 8* (with plus K_2 $D_{4\ 7}$ minus K_6 V_1), 10* (with plus $K_{2\ 3}$ $D_{4\ 7}$), 20*, 23*, 24* (all with plus K_{1-3} $D_{1\ 4}$), 25* (with plus K_3 D_1 and minus B_1), 46* (with minus K_4 Da and plus D_1 T_2), 65* (with plus K_2 D_7 M_2), 71* (with plus K_2 D_1 and minus D_8), 72*, 78* (both with plus K_2 D_1 and minus B_1 D_8), 90* (with plus K_2 D_1 and minus K_4 D_8), 93* (with plus K_2 D_1 and minus K_6 D_8), 119* (with plus D_7 and minus $K_{4\ 5}$ $B_{0\ 1\ 2}$ D_8), 160* (with plus $Ś_1$ K_{1-3} $D_{1\ 4}$ and minus B_1 Da), 186* (with minus $B_{1\ 2}$ Da D_8), 204* (with plus K_3 $D_{4\ 7}$ [B_1 D_1 missing]), 146*, 237*, 249* and 257* (with N minus Da_1 D_7 and plus T_1 in the first, D_1 missing in 237*, and minus D_7 in the last two) and 73*, 79*, 80* (with N plus some T G MSS) Cases where the stars given in B_3 are shared with both the N and S Recensions, but are lacking in $Ś_1$ and the more important MSS of the K group, with occasional variations, are the following 33*, 39*, 42*, 43*, 56*, 70*, 73* and 79* (last two absent in M), 97*, 104*, 117*, 118*, 121* (absent in M), 147*–149*, 206*, 211*, 212, 214* (absent in M except M_2), 219*–222*, 246* (lacking in the whole K), 250*, 251*, 256*, 258*, 290*, 293* and 294*. The details of these cases are much too divergent and are hence omitted.

Turning next to the Āpaddharma, the only solitary star found in B_3 is 376*, while 403* is found in B_3 with $B_{0\ 5}$ only, and 420* with V_1 $B_{0-2\ 4\ 5}$ Da Dn_1 D_5. The other cases, like those in the Rājadharma, are shared by a limited group, viz, $K_{3\ 5}$ V_1 $B_{0\ 1\ 2\ 4\ 5}$ Da Dn_1 n_3 $D_{2\ 3\ 5\ 8}$, the instances being 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401* The following slight departures from the sharing group are met with 348*–350*, 358*, 363*, 373*, 435* and 439* (all with minus K_3), 374* (with minus D_5), 364*–366*, 380* (all with plus D_4), 370* (with minus K_3 plus K_4), 440 (with minus K_3 Da_2), 422* (with minus K_3 Dn_1), 372* (with minus K_3 Dn_3), 386*, 388*, 396* (all with minus K_3 plus D_4), 368* (with minus D_3 plus D_4), 397* (with plus K_4 D_4), 385*, 413*, 414* (all with minus K_3 plus K_4 D_4), 310* (with minus K_3 B_1 D_5), 312* (with minus K_3 Dn_3 plus D_1), 352* (with minus K_3 $D_{3\ 8}$), 381* (with minus Dn_3 D_8 plus D_4), 383* (with minus K_3 D_5 plus K_4 D_4), 371* (with minus K_3 Da_1 Dn_1 D_5), 448* (with minus K_3 $D_{2\ 3\ 8}$), 317* (with minus K_5 Dn_3 $D_{2\ 8\ 8}$) and 402* (with minus K_3 $B_{3\ 4}$ D_5 plus D_4) The remaining cases show, besides occasional variations from the sharing group, contacts with the S Recension as follows 307* with the following additions to the sharing group plus K_4 $G_{1\ 5}$, 318* with minus K_3 Da $D_{3\ 5\ 8}$ plus K_4 D_9 S, 377* with N except D_7 plus M, 382* with minus K_5 plus $D_{4\ 7\ 9}$ T $G_{1\ 2\ 5}$ $M_{2\ 4}$, 395* with minus K_5 Dn_1 n_3 $D_{2\ 3\ 8}$ plus K_1 $D_{4\ 9}$ S, 409* with minus K_3 plus $D_{4\ 7}$ T $G_{1\ 2\ 5}$ M, 411* with minus $K_{3\ 5}$ Dn_3 $D_{2\ 3\ 5\ 8}$ plus $D_{7\ 9}$ T_2 $G_{1\ 2}$ M, 423* with plus K_2 $D_{4\ 7\ 9}$ T $G_{1\ 2\ 5}$ $M_{2\ 4}$, and 429* with plus $Ś_1$ $K_{1\ 4}$ $D_{7\ 9}$ T $G_{1\ 2\ 5}$

As to Appendix passages, B_3 gives in the Rājadharma No 4 along with the N Recension, there being no Appendix passages present in the Āpaddharma

Turning to omissions in the Rājadharma, we find in B_3 the following solitary omissions by haplography 12 8 2^{ab}, 99 12 14 with ref, 111 26^{cd} and 116 4^{ab}, while 12 121 7^{c}–9^{d} is the only case of solitary non-haplographical omission The following are cases of shared haplographical omissions 12 68 28 with K_3, 84 39–40 with B_0, 91 9^{ab} with D_7, 73 12^{cd} with Dn D_8, 74 10^{ab} with V_1 $B_{0\ 1\ 2\ 4\ 5}$ Da_2 $D_{2\ 3\ 6}$ $M_{1\ 3\ 4}$, to which we can add the hapl omissions of lines 7–8 of 79*, shared by B_3 with V_1 $B_{0\ 1\ 4\ 5}$ Da $D_{2\ 3\ 5-7}$ T_2 The following are shared cases of non-haplographical omissions 12 69 32^{cd} with V_1 $B_{0\ 1\ 2\ 4\ 5}$ Da and 101 33 with K_5 V_1 $B_{0\ 1\ 2\ 4\ 5}$ Da Dn $D_{2\ 3\ 5\ 6\ 8}$ — Next, in the Āpaddharma, the solitary haplographical omissions in B_3 are 12 154 16^{cd}, 159 45–46, 161 22^{ab} and 164 18^{c}–20^{d} The solitary non-haplographical omissions in B_3 are 12 139 53^{c}–55^{d}, 149 22^{cd}, and 156 from राकारो (in 18^{c}) up to रागत्व (in 18^{d}), while the shared non-haplographical omissions are 12 140 7^{a} with $B_{0\ 5}$, 149 85^{ab} with D_5, and 157 2^{cd} with $B_{0\ 1\ 2\ 4\ 5}$ Da D_5 M Finally we may add that B_3, along with $Ś_1$ $K_{2\ 3}$ V_1 $B_{0\ 1\ 2\ 4\ 5}$ D_1, repeats 12 140 13^{ab} after 14^{ab}

The transpositions found in B$_8$ are, in the Rājadharma, 12. 29 39^{abcd} and 39^{ef}, also common to Ś$_1$ V$_1$ B$_{0.6}$ Dn D$_{2.5.6.7}$ T (T$_1$ om 39^{bc}) M, 47 20 and 21, common to K$_{3.4}$ V$_1$ B$_{0.2.6}$ Da Dn D$_{2.5.6}$, 68 15 and 16, common to K$_1$ V$_1$ B$_{0.1.2.4.6}$ Da Dn D$_{2.5.6-7}$ T G$_{1.2.4}$ M, 81 28^{ab} and 28^{cd}, common to K$_6$ V$_1$ B$_{0.1.2.4.6}$ Da Dn D$_{2.3.5.6.8}$, 111 6 and 7, common to K$_{4.6}$ V$_1$ B$_{0.2.4.6}$ Da Dn$_2$ D$_{2.5.6.8}$, as also 11 and 12, common to K$_{1.6}$ B$_{0.2.4.6}$ Dn$_2$ D$_{2.3.5.6.8}$ T G$_{1.4}$ M$_{1.3.4}$ and, finally, 126 50^{ab} and 50^{cd}, common to K$_6$ Dn$_2$ D$_{3.5.6}$ It will be noted that these transpositions, like the stars and the omissions, group themselves round the same set of MSS from the middle group except where they belong to the majority of both the N and S Recensions — In the Āpaddharma, 12 157 3^{ab} and 3^{cd} is the only transposition shared by B$_8$ with V$_1$ B$_{0.1.2.4.6}$ Da D$_{6.7}$ T G$_{1.2.6}$ M$_{1.3.4}$.

There are four additional colophons found in the Rājadharma after 12 39 37 given by almost all the MSS with a view to give a special importance to the words of Vāsudeva at the end of the chapter, and after 117 21, 125 19, and 126 26 — all likewise found in both the NS Recensions with the exception of the primary ŚK group — In the Āpaddharma, two additional colophons occur that are found in B$_8$ along with the majority of the NS Recensions, viz, after 12 142 20 and 150 18 (both not shared by the primary ŚK version) The addl colophon after 151. 18 belongs to the N Recension.

B$_4$

Śāntiniketan, Viśvabhāratī Library, No. 281. The MS. is written in Bengali characters on palm leaves, 29½″ × 2″ in size Total number of folios 224, with 5 lines to a page, and about 100 letters to a line. The MS gives the Rāja- and the Āpad-dharma sections only, and is undated It is said to have been written by one Jayakrishna-sharman, the owner's name being given as Shri Ramānāthaiāya, and also, a little later, as Vidyāvāgīśa Dharmadāsa-sharman, who presumably became the next owner

B$_4$ offers, in the Rājadharma, 140* as the only solitary star-passage, while 138* it shares with B$_{0.6}$, and 266* with B$_{0-2.6}$ Da The majority of the star-passages are, however, shared by B$_4$ in a group consisting of K$_{4.6}$ V$_1$ B$_{0-3.6}$ Da Dn D$_{2.3.5.6.8}$, the instances being 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. The following slight variations in the group are also met with plus K$_1$ in 270*, plus K$_3$ in 66*, minus K$_4$ in 152*, 262*, 265* and 295*, minus B$_1$ in 287*, plus D$_1$ in 40* and 52* (D$_7$ om in the latter case), and minus D$_8$ in 101*, 102* (D$_{1.7}$ om) and 116*. So also, plus Ś$_1$ minus K$_4$ in 300*, plus K$_1$ minus K$_4$ in 271*, plus K$_3$ minus D$_8$ in 89*, plus K$_3$ D$_1$ minus B$_1$ in 25*, minus K$_4$ D$_8$ in 100*, 112*–115*, minus K$_4$ B$_1$ in 263*, minus K$_4$ plus D$_1$ in 49*, minus K$_4$ D$_8$ (B$_1$ missing) in 213*, minus K$_6$ plus D$_1$ in 51*, minus K$_6$ D$_8$ plus T G$_{1-4}$ in 97*, plus D$_1$ minus D$_8$ in 132*, and

plus D_4 minus D_8 in 107* Likewise, plus $K_{2\ 8}$ minus D_8 in 133*, plus K_2 $D_{4\ 7}$ minus K_5 V_1 in 8*, plus K_2 D_1 minus V_1 B_1 $D_{2\ 8}$ in 78*, plus K_3 D_1 minus D_8 in 71*, 93*, plus K_2 D_7 M_2 in 65*, plus K_8 $D_{4\ 7}$ (B_1 D_1 missing) in 204*, minus $K_{4\ 5}$ B_2 in 156*, minus K_4 D_3 plus $D_{1\ 4}$ in 105*, 106*, and minus Da D_8 plus D_1 in 130* Furthermore, plus Ś1 $K_{1\ 2}$ D_1 (B_1 om) in 45*, plus K_1 minus K_4 B_1 D_3 in 183*, plus $K_{2\ 3}$ D_4 minus V_1 in 7*, plus K_2 D_1 minus B_1 D_8 in 72*, minus K_4 Da plus D_1 T_2 in 46*, minus K_4 D_3 plus $D_{1\ 4}$ in 108*, and minus V_1 $B_{1\ 2}$ Da D_3 in 186* Finally, we have cases like minus $K_{4\ 5}$ $B_{0\ 1\ 2}$ D_8 plus D_7 in 119* and minus $B_{0\ 1\ 3}$ Da D_3 plus D_1 in 75* — falling somewhat wide of the ambit Stars 4*, 10*, 20*, 23*, 24*, 37*, 160*, 237*, 249*, 257* and 296* as also stars 79*, 80*, 146* and 297* are regular N Recension stars, showing, except in the case of the first eleven, occasional contact with S Recension, while 33*, 39*, 42*, 43*, 56*, 70*, 76*, 104*, 117*, 118*, 121*, 147*–149*, 206*, 211*, 212*, 214*, 217*, 219*, 220*–222*, 246*, 250*, 251*, 256*, 258*, 290*, 293* and 294* belong to both the Recensions with the exception of the Ś and the primary K version, and a few sporadic lapses from S

In the Āpaddharma, the sharing group for the star-passages in B_4 is the same as for the Rājadharma (but with K_8 taking the place of K_4 and Da_3 that of Da_2, as the latter is absent for the Āpaddharma) The following star-passages are shared by the group 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401* K_8 alone is omitted from the group in 348*–350*, 358*, 363*, 373* and 435*, while K_4 alone is added to it in 357* Other single departures from the group are addition of D_4 in each of 364*–366*, 380* Two departures from the group are evidenced in 368* (minus D_2 plus D_4), 370* (minus K_8 plus K_4), 372* (minus K_8 Dn_3), 386*, 388* and 396* (minus K_8 plus D_4), 422* (minus K_8 Dn_1) and 439* and 440* (both with minus K_8 Da_2), while three departures are found in 385*, 413*, 414* (all with minus K_8 plus K_4 D_4), 310* (minus K_8 B_1 D_5), 312* (minus K_8 Dn_1 plus D_1), 352* (minus K_8 $D_{3\ 8}$), 381* (minus Dn_3 D_8 plus D_4), and, beyond three, in 383* (minus K_8 D_5 plus K_4 D_4), 448* (minus K_8 $D_{2\ 3\ 8}$) and 317* (minus K_5 Dn_3 $D_{2\ 3\ 8}$) In addition we can mention 394* (shared with V_1 B_1 Da D_4), 420* (shared with V_1 $B_{0-3\ 5}$ Da Dn_1 D_5), 353* (shared with K_5 Dn_1 n_3 $D_{2\ 3\ 8}$ T_2), 362* (shared with $B_{0\ 1\ 3\ 5}$ Da $D_{5\ 6}$) and 377* (shared with N recension [except $D_{6\ 7}$] and M) The remaining cases include 318*, 382*, 395*, 409*, 411* (shared by NS recensions except primary ŚK), 429* (by NS minus M), and 307* (by NS minus primary ŚK and TM)

Turning to omissions in B_4, the solitary omissions in the Rājadharma are 12 29 39^{cd}, 87 29^{a}–31^{b}, 104 31^{cd} and 111 18 — the last two being haplographical Stanza 12 25 21 is om by B_4 along with K_8 Other cases — there are only six of them in the Rājadharma — are mostly sporadic 12 69 32^{cd} (non-hapl with V_1 $B_{0-3\ 5}$ Da), 70. 32^{ab} (hapl with K_2 G_1), 16 14^{cd} (hapl with K_8 Dn_2 D_4 G_2), 74 10^{ab} (with V_1

B$_{0-8.5}$ Da$_3$ D$_{2\ 8.6}$ M$_{1\ 3.4}$); 101 33^{ab} (with K$_5$ V$_1$ B$_{0-3.5}$ Da Dn D$_{2.8.5\ 6.8}$), and lines 7–8 of 79* omitted (hapl.) with V$_1$ B$_{0\ 1\ 3\ 5}$ Da D$_{2\ 8\ 5-7}$ T$_2$. The omissions in the Āpaddharma are only four, three of them being solitary and non-haplographical: 12. 139 49^{d}, 149 83^{a} and 167 from श्राव (in 7^{a}) up to स्त्रा (in 7^{b}). The remaining omission is 12. 157 2^{cd} shared with B$_{0-8\ 5}$ Da D. M. — It may be mentioned also that B$_4$ repeats 140 13^{ab} after 14^{ab} along with Ś$_1$ K$_{3\ 8}$ V$_1$ B$_{0-8\ 5}$ D$_1$.

There are six transpositions in the Rājadharma, four of them shared with the usual group with minor additions and omissions: 12. 47 20 and 21 with K$_{2\ 4}$ V$_1$ B$_{0.\ 2\ 3\ 5}$ Da Dn D$_{2\ 3\ 5\ 6}$, 39 and 40 with V$_1$ B$_{0-3\ 5}$ Da Dn D$_{2\ 3\ 5\ 6}$, 81 28^{ab} and 28^{cd} with K$_5$ V$_1$ B$_{0-8\ 5}$ Da Dn D$_{2\ 3\ 5\ 6\ 8}$ and 111 6 and 7 with K$_{4\ 5}$ V$_1$ B$_{0\ 2\ 3\ 5}$ Da Dn$_3$ D$_{2\ 3\ 5\ 6\ 8}$ — besides two more possessing sharers also from the S recension viz., 12. 68 15 and 16 with K$_1$ V$_1$ B$_{0-8\ 5}$ Da Dn D$_{2\ 3\ 5-7\ 9}$ T G$_{1\ 2\ 4}$ M, and 111 11 and 12 with K$_{1\ 5}$ B$_{0\ 2\ 3\ 5}$ Dn$_3$ D$_{2\ 3\ 5\ 6\ 8}$ T G$_{1\ 4}$ M$_{1\ 3\ 4}$. — In the Āpaddharma there is only one transposition: 12. 157 3^{ab} and 3^{cd} with V$_1$ B$_{0-8\ 5}$ Da D$_{5\ 7}$ T G$_{1\ 2\ 5}$ M$_{1\ 3\ 4}$.

B$_4$ alone offers, in the Rājadharma, an addl. colophon after 12. 76 17, besides four more shared with a large majority of MSS. from both the recensions: after 12. 39 37 with all MSS. except D$_3$, after 117. 21 with K$_{4\ 5}$ V$_1$ B$_{0-8.5}$ Da Dn D$_{2-8}$ T$_1$ G$_{1\ 2\ 4}$ M, after 125 19 with K$_{3-5}$ V$_1$ B$_{0-8\ 5}$ Da Dn D$_{1-8}$ T$_1$ G$_{1\ 2\ 4}$ M, and after 126 26 with K$_{3-5}$ V$_1$ B$_{0-3\ 5}$ Da Dn D$_{2-6\ 8}$ T G$_{1\ 2\ 4}$ M. — In the Āpaddharma, B$_4$ shares three additional colophons: one with the majority of the N Recension and two with the majority of both the Recensions. These occur after 12. 151 18 (with Ś$_1$ K V$_1$ B$_{0-8\ 5}$ Da Dn$_1$ n$_3$ D$_{1-5\ 7-9}$), after 142 20 (with K$_{3\ 5}$ V$_1$ B$_{0-8\ 5}$ Da Dn$_1$ n$_3$ D$_{1-5\ 7\ 8}$ S) and after 150 18 (with Ś$_1$ K V$_1$ B$_{0-8\ 5}$ Da Dn$_1$ n$_3$ D$_{1-5\ 7-9}$ T$_2$ G$_1$ M).

B$_5$

Dacca, University Library, No. 579. Written on palm leaves in Bengali characters. Size 23″ × 2¾″, with five lines to a page. Total number of folios 245. Contains only the Rājadharma and the Āpaddharma sections. The Āpaddharma section is, however, regarded as forming part of the Rājadharma, as is clear from the statement at the end of the Āpaddharma: समाप्तश्चाय राजधर्म इति. The MS. bears the date Śaka 1663 (cir. A. D. 1741). The owner who seems to be also the copyist of the MS. is Shri Ramānāth Deva Sharmā. The find-place is Rangpur town, although the covering wooden board has the name Sāmboāliya. The MS., from the entry at the end, seems to have been mortgaged by the owner to his sister for a sum of Rs. 3–8–0. Fairly well preserved. The MS. was collated at Śāntiniketan.

Of the more than a hundred star-passages found in B$_5$ in the Rājadharma, only two seem to be not current beyond the Bengali version: viz., 138* shared by B$_{0\ 4}$ and

266* shared by $B_{0-2.4}$. Quite a number of stars found in B_6 are either common to the N Recension as a whole with occasional addition of a MS or two from S (e g , 4*, 10*, 20*, 23*, 24*, 37*, 45*, 80*, 146*, 160*, 204*, 237*, 249*, 257*, 296*, 297* and 300*) — ignoring a few cases from them where $Ś_1$ or the primary Ś K is missing or non-sharing — or common to the entire N S Recensions except at times the primary Ś K or the M or both (e g , 33*, 39*, 42*, 43*, 56*, 70*, 73*, 76*, 79*, 97*, 117*, 118*, 121*, 147*, 148*, 206*, 211*, 212*, 214*, 217*, 219*, 221*, 222*, 246*, 250*, 251*, 256*, 258*, 290*, 293* and 294*) The remaining stars are shared by B_6 in a group consisting of $K_{4\ 5}$ V_1 B_{0-4} Da Dn $D_{2\ 3\ 5\ 6\ 8}$, the instances being 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299* The departures from the group are plus K_1 in 270*, plus K_2 in 66*, minus K_4 in 152*, 262*, 265*, 295*, minus B_1 in 287*, plus D_1 in 40*, 52*, and minus D_8 in 101*, 102*, 116* So also, plus K_1 minus K_4 in 271*, minus $K_{4\ 5}$ in 136* (B_2 missing), minus K_4 B_1 in 263*, minus K_4 plus D_1 in 49*, minus K_4 D_8 in 100*, 112*–115*, 213*, minus K_5 plus D_1 in 51*, minus Da plus D_1 in 132* and plus D_4 minus D_3 in 107* Likewise, plus $K_{2\ 3}$ minus D_3 in 133*, plus K_2 minus K_5 D_8 in 89*, plus K_2 D_1 minus D_8 in 71*, 93*, plus K_2 D_7 M_2 in 65*, plus K_2 D_1 minus B_1 in 25*, minus $K_{4\ 5}$ B_2 in 156*, minus K_5 D_3 plus D_7 in 104*, and plus D_1 minus Da D_8 in 130* Furthermore, plus K_1 minus K_4 B_1 D_3 in 183*, plus $K_{2\ 3}$ D_4 minus V_1 in 7*, plus K_2 D_1 minus B_1 D_8 in 72*, minus K_4 D_3 plus $D_{1\ 4}$ in 105*, 106*, 108*, and minus $B_{1\ 2}$ Da D_8 in 186* Still more divergent from the group are 8*, 75*, 78* and 119*

In the Āpaddharma, 403* is shared by B_6 along with $B_{0\ 3}$ only The majority of the stars are shared by the group consisting of $K_{3\ 5}$ V_1 B_{0-4} Da $Dn_1\ n_3$ $D_{2\ 3\ 5\ 8}$, the instances being 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401* The following slight variations from the group occur minus K_3 in 348*–350*, 358*, 363*, 373* and 435*, plus K_4 in 357*, plus D_4 in 364*, 365*, 366*, 380*, minus D_6 in 374* Likewise, minus K_3 plus K_4 in 370*, minus K_3 Da_2 in 439*, 440*, minus K_3 Dn_1 in 422*, minus K_3 Dn_3 in 372*, minus K_3 plus D_1 in 312*, minus K_3 plus D_4 in 386*, 388*, 396*, plus K_4 D_4 in 397* and plus D_4 minus D_3 in 368* So also, minus K_3 plus K_4 D_8 in 385*, 413*, 414*, minus K_3 B_1 D_5 in 310* and minus Dn_3 D_8 plus D_4 in 381* Furthermore, plus K_4 D_4 minus K_3 D_5 in 383*, minus K_3 $B_{3\ 4}$ D_5 in 311* and minus K_3 $B_{3\ 4}$ D_5 plus D_4 in 402*, minus K_5 Dn_3 $D_{2\ 3\ 8}$ in 317*, and finally, minus $K_{3\ 5}$ Dn_3 $D_{2\ 3\ 8}$ in 420* Stars shared by N and S Recensions minus the primary Ś K are exemplified in 318*, 382*, 395*, 409*, 411* and 423*, by N minus D_7 in 377* and by N S minus M in 429*

While B_6 presents no solitary omission in the Rājadharma, its omissions are mostly common to a very limited group of MSS , namely, B_0 (12 96 8^{bc}, and 110 16^{bc} [both hapl]), K_1 G_2 (84 40 [hapl]), B_0 G_4 (70 11^{bc}), Da_1 D_8 (39. 40^{d}–41^{c} [hapl]), $B_{0\ 1}$ $D_{2,\ 8}$ (29 28^{c}–29^{d} [hapl]) and V_1 B_{0-4} Da (69 32^{cd}) There are two omissions common to the middle group (101. 33^{ab} and 126 45^{ab}), while a third (74. 10^{ab} [hapl]) is shared

by V_1 B_{0-4} Da $D_{2\ 3,\ 6}$ $M_{1\ 3\ 4}$, besides an omission of two lines (7–8) in 79* shared by V_1 $B_{0\ 1\ 3\ 4}$ Da $D_{2\ 3\ 5-7}$ T_2. — The Āpaddharma has three solitary non haplographical omissions (12 136 205^{ab}, 155 12^{ab} and 160 36^{ab}) and three more, limited to parts of the B version (12 135. 11^{ab} [hapl], 140 7^{*}, and 136 112–114 [with V_1 and Da as additional sharers]), while 148 24^{ef} [hapl.] is shared by Dn_3 alone and 157. 2^{cd} by B_{0-4} Da D_6 M

There are seven cases of transposition in the Rājadharma in B_6, four of which are common to the middle group namely, 12 47 20 and 21, and 39 and 40, 81. 28^{ab} and 28^{cd}, and 111 6 and 7 Of the remaining three 12. 29 39^{abcd} and 39^{ef} is found in N S except K $B_{1\ 2\ 4}$ Da D_4 G, while 68 15 and 16 is found in $Ś_1$ V_1 $B_{1\ 3}$ Dn $D_{2\ 3\ 5-7}$ T M, and 111 6 and 7 in $K_{4.\ 5}$ V_1 $B_{0\ 2-4}$ Da Dn_2 $D_{2\ 3\ 5\ 6\ 8}$ — In the Āpaddharma there is found in B_6 only one case of transposition, 12 157 3^{ab} and 3^{cd}, not found in ŚK Dn and several D MSS

Except the colophon at the end of 12 39 37 which is found in all MSS except D_3, the three remaining cases of additional colophons found in the Rājadharma — viz, after 12 117 21, 125 19 and 126 26 — are shared by B_6 with the NS Recensions as a whole, excepting the primary ŚK version.

In the Āpaddharma B_6 offers three cases of addl colophons, the first (following 12 151 18) being peculiar to the N, while the second (following 142 20) being present in NS (except the primary ŚK version) and the majority of the G version, while the third (following 150 18) is found in N and T_2 G_1 M

B_6

Śāntiniketan, Viśvabhāratī Library No 7 Written on palm-leaves in Bengali characters Size $30\frac{1}{2}'' \times 2''$, with 3 to 5 lines to a page, and 105 letters per line The concluding part of the MS is smaller in width and written in a different hand. B_6 contains only the Mokṣadharma sub-section Dated Śaka 1631 (cir A. D 1709), the date being written on a piece of paper pasted on the upper wooden board. The MS is badly damaged and has several lacunas.

B_6 contains only the third or the Mokṣadharma sub-section, of the Śāntiparvan, and, like other MSS of this version that do not possess the first two sub-sections, it exhibits, particularly in the matter of extra or star passages, certain features that are peculiar also to other MSS of this category, viz, $B_{7\ 8\ 9}$ B_6 gives one solitary star-passage, 859*, while two more star-passages, 680* (shared with K_6 B_{7-9} Da_3 a_4) and 858* (shared with B_7), are practically limited to the B version Star-passages shared by B_6 with the S Recension in all its versions are generally found absent in the primary

ŚK group, as for example, 469*, 477*, 502*, 532*, 545*, 555*, 569*, 610* (last one lacking the entire K), 627*, 659*, 667*, 672*, 673*, 687*, 714*, 724* (lacking $M_{1\ 5\ 6}$), 734*, 803*, 859* and 889* (the last lacking practically the entire ŚKD versions) Per contra, star-passages found in the primary ŚK group are either not shared by the entire S Recension (e g , 490*, 559*, 653* (with M_5), 756*, 882* and 901* (the last three with $Ś_1$ missing), or, as an alternative, are shared by T G, but not by M (e g , 524*, 556*, 636* (with M_7), 788*, 798*, 840*, 860*, 861*, 892* and 902* [$Ś_1$ missing in the last five]) The remaining star passages are shared by the following group of MSS K_7 V_1 $B_{0\ 7-9}$ $Da_{3\ 4}$ $Dn_{1\ n4}$ D_3 $D_{2\ 3\ 5\ 8}$, the instances being 649*, 651*, 786*, 805*, 810*, 813*, 836*, 848*, 851*, 866* (V_1 missing in the last seven), 887*, 891*, 904* and 905* Solitary departures from the group are plus K_4 in 634*, 814* (V_1 missing), plus K_7 (D_2 om) in 787*, minus Bo in 809* (V_1 missing), minus D_5 in 743*, 754*, 815*, 838* (V_1 missing in the last two), plus D_6 in 654*, 675*, plus D_7 in 685*, 747*, 750*, 753*, 769*, 795*, 833* (last two with V_1 missing), and plus D_9 in 650* Two departures plus K_4 minus D_2, in 520*, plus K_7 D_6 in 511A*, minus V_1 D_5 in 771*, minus V_1 plus D_5 in 503*, minus V_1 plus D_7 in 691*, 755* and 790*, minus D_6 plus D_5 in 496*, 499*, 735*, plus $D_{6\ 7}$ in 500*, 540*, 626*, 631*, 690*, 695*, 701*, 706*, besides 689* where we meet minus D_8 plus M_7 There are just four cases of three departures from the group plus K_4 $D_{6\ 7}$ in 491*, minus V_1 D_8 plus D_6 in 465*, minus K_6 plus $D_{5\ 7}$ in 694*, and plus $D_{6\ 7}$ minus D_8 in 715* Of more than three departures there are several cases like 488*, 509*, 531*, 716*, 720* and 736*, the details of which are not of much consequence, except in the case of 804* where, besides three departures from the group, the passage is evidenced in $M_{1\ 5-7}$

Turning to omissions in B_6, there are five cases of solitary omissions, all by haplography viz , 12 206 10^{ef}, 208 12^{ab}, 212 47^{b}, 238 9^{b}, and 292 46^{cd} — besides one case of non-haplographical omission, 308 149^{ab} As adhy 12 169 is repeated in the B version along with K_6 V_1 $Da_{3\ 4}$ Ds_2 $D_{3\ 5\ 7}$ G_2 $M_{1\ 5\ 7}$, the common omissions in that adhyāya, viz , st 9^{cd}, 11^{ef}, and 12^{ef}, need not be regarded as particularly significant, being all of them non-haplographical In the common haplographical omission of 194 10^{ef}, the relation of the B group is likewise in evidence with $M_{1\ 5-7}$, and in 251 3^{cd}, with G_2 The participants in the following omissions, adhy 240 10^{ef}, 254 12^{ab} and 280 20^{a}–21^{b}, belong to the same group with which B_6 shares its star-passages as well as transpositions The two or three remaining cases of omission, shared as they are by a few sporadic MSS (viz , 268 7^{cd} [hapl] with $K_{2\ 4}$ $B_{0\ 9}$, 290 36^{d} with K_6 Da_4, and 306 68^{cd} [hapl] with $B_{7\ 9}$ $Da_{3\ 4}$ G_3) may be passed over as of no particular significance

More than half the transpositions in B_6, it shares with the usual group, with a sporadic departure or two namely, 12. 169 12^{ab} and 12^{cd}, 13 and 14^{abcd}, 220 100^{cd} and 100^{ef}, and 322, 3^{ab} and 3^{cd}, The remaining cases, viz , 242 14^{b} and 14^{d}, 309, 62^{c} and

62* and 326 28^{cd} and 29^{ab}, are practically limited to a small section of the B group, the last being shared by Da_3 alone

It is curious to note that as many as seven additional colophons are given by B_6 alone viz , after 12 271 58, 273. 9, 274. 17, 289 9, 306 55, and 313 19, besides the one given after 750*, while four are shared with B_8 alone after 278 20, 290 51, 294 26 (marg) and 327 79 , yet another, placed after 185 6, with $B_{7\ 8}$ Da_3. a_4 , and one more (viz , after 289 41) shared with K_4 alone Two of the colophons are shared with the majority of the sharing group viz., after 171 61 and 293 11 The sharers of the colophon placed after 315 46 are the MSS. of the primary Ś K group, namely, $K_{1\ 2\ 4\ 6}$ V_1 $B_{0\ 7-9}$ Da_3 a_4 and $Ś_1$ $K_{1\ 2\ 7}$ — the remaining case being the colophon placed after 326 101 and shared with K_7 B_8 $D_{4\ 9}$

Of the 19 Appendix passages (App I no 14–32) given at the end of the Mokṣadharma, B_6 gives only two, namely, No 28 which is found in the entire N Recension, and No 32 which is found in the N Recension and the T G versions

B_7

Dacca, University Library, No 503 Written on old palm leaves in Bengali characters Size 28″ × 2¼″, with 3 to 5 lines to a page Total number of folios 292 The name of the scribe is given as Shivaprasad Sharma The MS was found in Bogra town and is damaged in several places It is dated Śaka 1659 (cir A D 1737) It contains the Mokṣadharma alone and was collated at Śāntiniketan

B_7 contains only one solitary star-passage in the Mokṣadharma, 780*, and gives besides the following six stars limited to the B group, namely, 613* (with Da_3 a_4), 652* (with B_8), 680* (with K_6 $B_{6\ 8\ 9}$ Da_3 a_4), 858* (with B_6) and 916* (with $B_{8\ 9}$ Da_3 a_4 $D_{6\ 7}$) Stars shared by B_7 with the S Recension in all its versions are found absent in the Ś and the primary K group, as for example, 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (the entire K om) 627*, 659*, 667*, 672* (absent in $Ś_1$ K_1 alone) † 673*, 687*, 714*, 724*, 734*, 803* and 859*, while, per contra, stars present in the N Recension including the primary Ś K group are either not given by the S Recension, as for example, 455*, 490*, 559*, 653* (with M_5 as additional sharer), 756*, 882*, 901* (last three with $Ś_1$ missing), or, given by N S without the M version, viz , 524*, 556*, 788*, 798*, 840*, 860*, 861*, 892* and 902* (last five with $Ś_1$ missing) Quite a large number of the star-passages are, however, shared by B_7 with the group of MSS consisting of K_6 V_1 $B_{6\ 8\ 9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5\ 8}$, the instances being 649*, 786*, 809*, 810*, 813*, 836*, 848*, 851*, 866* (V_1 missing in last 7),

† Quoted, however, in Śaṁkara's Vedāntasūtrabhāṣya I iii 30.

887*, 891*, 904* and 905 Single departures from the group are exemplified in 684* and 811* (both plus K_4), 846* (minus B_6, V_1 missing), 743*, 754*, 815* and 838* (all, minus D_2, V_1 missing in last two), 654* and 675* (both, plus D_6), 685*, 747*, 750*, 753*, 769*, 795* and 833 (all, plus D_7), 650 (plus D_9), and 775* (plus G_2) Two departures, namely, plus K_4 minus D_2, are exemplified in 520*, plus K_7 minus D_2, in 787*, minus V_1 D_2, in 771*, plus K_7 D_5, in 511A, minus V_1 plus D_6, in 503*, minus V_1 plus D_7, in 691, 755 and 790, minus D_5 plus D_6, in 496*, 499* and 735*, plus D_3, in 500, 510, 626*, 631*, 690*, 695, 701* and 706* Three departures, namely, plus K_4 D, are exemplified in 491, minus K_6 plus D_6 in 694*, and plus D_6 minus D_3 in 715 The details of further departures from the group — as exemplified in 475*, 488*, 491, 509*, 511*, 531*, 693, 716, 717, 720, 736*, 772* and 804* — are not likely to shed much light on the relation of B_7 with other MSS

Turning to omissions, B_7 presents 9 cases of solitary omissions, only four of which are due to haplography These are 12 168 20^{ab}, 197 from प्रह्वे (in 9^a) up to मन (in 10^a), 205 27^{ab}, 261 56^{bc} (hapl), 292 28^{ab} (hapl), 309 42^d–45^a (hapl), 318 44^{cd} (hapl), 336 29^d–34^a and 336 35^c Omissions shared by B_7 with one or more of the B group MSS are the following five 12 293 34^{cd} (hapl , with Da_4), 187 60^{ab} (with B_6 Ds_1), 350 4^{ab} (with $B_{6\,8\,9}$ Da_3 a_4), 306 68^{cd} (hapl , with $B_{6\,9}$ Da_3 a_4 G_3), and 169 9^{cd} (with $B_{6\,8\,9}$ Ds_1 D), — to which we might add 194 10^{ef} (hapl , shared with B_6 M_1), and 261 56^{ef} (with D_2) Of the remaining cases, one (280 20^a–21^b) is a purely N recension omission by hapl , while the other two, 169 11^{ef} and 12^{ef}, are both shared by K_7 V_1 $B_{6\,8\,9}$ Da_3 a_4 Ds D_3 G_2 M_1, i e , by the majority of the NS Recensions minus T and the primary ŚK groups

Of the transpositions in B_7, five are common to the B_7 group with sporadic additions and omissions namely, 12 169 11^{cd} and 11^{ef}, 12^{ab} and 12^{cd}, 13 and 14^{abcd}, 220 100^{cd} and 100^{ef}, and 322 3^{ab} and 3^{cd} Two cases of transposition — 242 14^b and 14^d, and 309 62^c and 62^d — are mainly restricted to the B group with the addition of K_6 V_1 in the first, and K_6 alone in the second case The last case, 254. 12^{ab} and 12^{cd}, is shared with the S and the primary ŚK group ($Ś_1$ missing), but without the major part of the middle group

Of the five additional colophons presented by B_7, two belong mainly to the B group, viz , the colophons found after 12 185 6 and 337 57, while the one placed after 293 11 belongs to the normal B_7 sharing group, to which also can be assigned the extra colophon coming after 171 61 The second colophon at the end of adhy 171, coming after the extra passage 475*, is the legitimate colophon of the adhy found in both the Recensions

The two Appendix passages (No 28 and 32) given by B_7 belong respectively to the N Recension ($Ś_1$ missing), and to the N Recension plus T G B_7 presents no other Appendix passage in the Mokṣadharma

B_8

Dacca University Library, No 587 Written on country-made paper. Size $23\frac{1}{4}'' \times 3\frac{1}{2}''$, with 6 lines to a page Total number of folios 284 Written in Bengali characters by a scribe named Ramānātha Sharma The MS contains only the Mokṣadharma and bears the date (शकाब्दा १६६६ सौरवैशाखस्य ऊनत्रिंशतिदिवसे श्रीरमानाथशर्मणा ग्रन्थोऽयमलेखि) Śaka 1666 (cir A D 1747) The MS is in good condition and was found in Rangapur Town It was collated at Śāntiniketan

B_8 gives only one solitary star-passage, 718*, and contains others which are restricted to a narrow section of the B group, viz , 652* (shared with B_7), 774* (with B_9), 916* (with $B_{7\,9}$ Da_3 a_4 $D_{5\,7}$), 680* (with K_6 $B_{6\,7\,9}$ Da_3 a_4), 713* (with B_6 Da_3 Dn_1 n_4 Ds $D_{2\,3\,6}$), and 808* (with B_6 Dn_1 n_4 Ds $D_{2\,3\,8}$) As in other MSS of the group, stars shared by B_8 with both the NS Recensions lack the primary ŚK group, as in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (entire ŚK absent), 627*, 659*, 667*, 672*, 673*, 687*, 734*, 803* and 859*, while those shared by the N Recension including the primary ŚK group are present in TG, but not in M The examples are 524*, 556*, 559*, 788*, 798*, 840*, 860*, 861*, 892* and 902* (last five with $Ś_1$ missing) Stars 490*, 559*, 653* (with M_6), 756*, 882*, and 901*, shared by B_8, are entirely N Recension stars, $Ś_1$ missing in the case of the last three B_8 shares—like B_7—a large majority of the remaining stars with a group consisting of K_6 V_1 $B_{6\,7\,9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\,3\,5\,8}$, the instances being 649*, 786*, 805*, 810*, 813*, 836*, 848*, 851*, 866*, 887*, 891*, 904* and 905* Single departures from the group are exemplified in 684* and 814* (both, plus K_4), 651* (minus V_1), 809* (minus B_6), 846* (minus B_6), 743*, 754*, 815* and 838* (all, minus D_5), 654* and 675* (both, plus D_6), 685*, 747*, 750*, 753*, 769*, 795* and 833* (all, plus D_7), 650* (plus D_9), and 775* (plus G_2). Two departures from the group are illustrated in 520* (plus K_4 minus D_2), 787* (plus K_7 minus D_2), 511A* (plus K_7 D_6), 771* (minus V_1 D_5), 503* (minus V_1 plus D_6), 691*, 755*, 790* (all, minus V_1 plus D_7), 496*, 499* and 735* (all, minus D_5 plus D_6), 689* (minus D_5 plus M_7), and 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus $D_{6\,7}$) Three departures from the group are illustrated in 491* (plus K_4 $D_{6\,7}$), 694* (minus K_6 plus $D_{6\,7}$), 465* (minus V_1 D_8 plus D_6), 458* (minus $B_{6\,7}$ plus D_6), and 715* (plus $D_{6\,7}$ minus D_8) More than three departures are illustrated in 475*, 488*, 509*, 511*, 531*, 693*, 716*, 717*, 736* and 772*, the details of which are not worth specifying

Turning to omissions in B_8, the MS offers no less than eight solitary non-haplographical omissions (viz , 12 169 28^{cd}, 303 17, 322 12^{e}, 324 23^{cd} and 29^{cd}, 330. 53^{ab}, 335 7^{cd} and 88^{cd}), while solitary haplographical omissions are four (viz , 12. 217 43^{be}, 254. 25, 327 62^{cd} and 71^{cd}) The omissions of 243. 9^{e} (shared with V_1) and 306. 99^{ef} (shared with D_2 G_2) are sporadic in nature, while the following three omissions

are practically limited to the B version, viz, 169 9^{cd} (with $B_{0\ 6\ 7\ 9}$ Ds_1 D_8), 171 47^{ab} (with B_9) and 350 4^{ab} (with $B_{7\ 9}$ Da_3 a_4) The two omissions in adhy 169 (11^{ef} and 12^{ef}) are characteristic of the NS minus primary ŚK group, while 246 13^{cd} and 280 20^{a}--21^{b} (both hapl) belong to the major part of the N Recension, Ś1 missing in the latter case The omission of 316 31^{bc} (hapl), B_8 shares with Ś1 $K_{2\ 4}$ only, while 297 9^{cd} is a characteristic of the middle group plus TG

Of transpositions, while that of 12 290 7^{cd} and 8^{ab} is peculiar to B_8, it shares the following five (viz, 169. 11^{cd} and 11^{ef} as well as 12^{ab} and 12^{cd}, 169 13 and 14^{abcd}, 220 100^{cd} and 100^{ef}, and 322 3^{ab} and 3^{cd}) with the same group of MSS which was in evidence in the case of the star-passages, while that of 242 14^{b} and 14^{d} as also of 254 12^{ab} and 12^{cd} is common to S and the primary ŚK, with several lapses from the middle group

Two addl colophons inserted by B_8 are peculiar to it, viz those after 12 329 47 and 330 49, while five of them (viz, after 278 20, 290 51, 294 26, 327 79 and 329 41) it shares with B_6, besides that after 185 6, peculiar to $B_{6\ 7}$ Da_3 a_4, and the one after 326 101, peculiar to K_7 B_6 $D_{4\ 9}$ The addl colophons after 293 11 and 337 57 are characteristic of the sharing group (with stray exceptions), while those after 171 61 and 315 46 are respectively peculiar to N Recension and to N Recension minus D

B_8 gives App I, No 28, which belongs to the N Recension (Ś1 missing), and App I, No 32, which is given by N plus TG (Ś1 missing)

B_9

Calcutta, University Library, No 1386 Written in Bengali characters on yellow country-made paper, 19″ × 4½″ in size Total number of folios 308 Contains the Mokṣadharma sub section only Dated Śaka 1702 (cir A D 1780) Written by one Ramākānta for some local king The MS was obtained from Putiyā, District Rajshahi The MS was collated at Śāntiniketan

B_9 offers two cases of solitary star-passages, 666* and 826*, and has besides the following stars, shared — except in the last three instances — with a few MSS of the B version viz, 774* (with B_8), 916* (with $B_{7\ 8}$ Da_3 a_4 $D_{5\ 7}$), 680* (with K_6 B_{6-8} Da_3 a_4) and 827* (with K_6 Da_3 a_4 Dn_4) As usual, there are cases of star-passages common to the S Recension and the N Recension except the primary ŚK group, namely, 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (lacking the entire K), 627*, 659*, 667* (lacking $M_{1\ 6\ 7}$), 672*, 673*, 687*, 714*, 717* (lacking TG), 724* (lacking $M_{1\ 5\ 6}$), 734*, 803*, 804* (lacking TG) and 859* So also, there are cases of passages shared by the entire N Recension plus TG, namely, 524*, 556*, 636* (also with M_7), 788*,

798*, 840*, 860*, 861*, 892*, 902* (Ś1 missing in the last 6 cases). There are also stars common to the N Recension as a whole (barring a few sporadic exceptions) which B_9 shares, namely, 490*, 559*, 653* (plus M_6), 756*, 882* and 901* (Ś1 missing in the last three cases). Out of the remaining cases of star-passages shared by B_9, a large number is shared by a group of MSS consisting of K_6 V_1 B_{6-8} $Da_{3\ 4}$ $Dn_{1\ n4}$ Ds $D_{2\ 3\ 5\ 8}$, exemplified in 649*, 786*, 805*, 810*, 813*, 836*, 848*, 851*, 866* (with V_1 missing in the last seven), 887*, 891*, 904* and 905*. Single departures from the group are exemplified in 684* and 814* (both, plus K_4), 651* (minus V_1), 809* (minus B_9), 846* (minus B_6), 743*, 754*, 815*, 838* (all, minus D_8), 654*, 675*, 685* (all, plus D_6), 747*, 750*, 753*, 769*, 795* and 833* (all, plus D_7), 650* (plus D_6), and 775* (plus G_2). Two departures are the following: 520* (plus K_4 minus D_2), 503* (minus V_1 plus D_6), 787* (plus K_7 minus D_2), 511A* (plus K_7 D_6), 771* (minus V_1 D_5), 691*, 755*, 790* (all, minus V_1 plus D_7), 496*, 499*, 735* (all, minus D_5 plus D_6), 689* (minus D_5 plus M_7), 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus $D_{6\ 7}$). Three departure are: 458* (minus $B_{6\ 7}$ plus D_6), 465* (minus V_1 D_8 plus D_6), 491* (plus K_4 $D_{6\ 7}$), 715* (plus $D_{6\ 7}$ minus D_8), 694* (minus K_6 plus $D_{6,7}$), while more than three: 475*, 488*, 509*, 511*, 531*, 693*, 716*, 736* and 772* — the details of which need not be specified, except in the last case which has K_4 V_1 $B_{6\ 7\ 8}$ $D_{5\ 7}$ T $G_{1\ 3\ 6}$ as the co-sharers.

No less than twenty-four cases of omission in B_9 are solitary and non-haplographical, and another sixteen, solitary and haplographical. The instances of the former are: 12. 168. 49^{c}–52^{d}, 171. 47^{ab}, 187. 47^{ab}, 194. 11^{cd}, 197. 19^{cd}, 212. 34^{cd}, 221 from विपण्ण (in 40^{a}) up to हृतस्व (in 40^{c}) and from नेकै (in 43^{a}) up to नैवाक्त (in 44^{a}), 223. 17^{ab}, 233. 3–5, 254. 1–3 and 30^{ab}, 255. 40^{ab}, 256. 19^{abcd}, 261. 47^{a}–50^{b}, 283. 2^{ef}, 293. 24^{cd}, 296 from मस्तु (in 37^{a}) up to तेजस (in 39^{e}), 303. 5^{ab}, 308. 76^{d}–77^{a}, 321. 32^{cd}, 322. 50^{cd}, 327. 7^{cd} and 21^{ab}. The instances of the latter are: 12. 199. 4^{cd}, 207. 18^{cd}, 214. 5^{cd}, 221. 1^{c}–2^{d}, 227. 26^{c}–30^{b}, 233. 20^{bc}, 247. 10^{a}–11^{b}, 254. 10, 273 from पितामह (in 26^{b}) up to व्यपोहत (in 26^{d}), 265. 20^{bc}, 284. 39^{cd}, 286. 20^{cf}, 290. 40^{ab}, 308. 45–50 and 105^{b}–106^{a}, and 326. 108^{cdef}. So many cases of solitary omissions should argue carelessness on the part of the scribe, or a very defective original. Out of eighteen shared omissions, four are limited to the B group (12. 276. 58^{ab} with Da_4, 289. 7^{cd} with $Da_{3\ 4}$ D_8, 306. 68^{cd} with $B_{6\ 7}$ $Da_{3\ 4}$ G_3, and 350. 4^{ab} with $B_{7\ 8}$ $Da_{3\ 4}$ — the last alone being non-haplographical). The others are haplographical (all except one), out of which the following are of some significance: 246. 13^{cd} (with Ś1 $K_{1\ 2\ 4\ 7}$ B_8 $Da_{3\ 4}$ $D_{4\ 7\ 9}$), 298. 24 (with $K_{1\ 2\ 4}$ T_2 G_1), 262. 42^{ab} (with K_4 $D_{5\ 7}$ T G_{1-3} $M_{6\ 7}$), and 265. 5^{cd} (with K_7 $Da_{3\ 4}$ $D_{7,9}$ T_1 G_2).

Of the eight shared transpositions, five belong to the usual sharing group (with slight variations), viz. 12. 169. 11^{cd} and 11^{ef}, 12^{ab} and 12^{cd}, as also 13 and 14^{abcd}, 200. 100^{cd} and 100^{ef} and 322. 3^{ab} and 3^{cd}. Noteworthy is 254. 12^{ab} and 12^{cd} shared with

$K_{1, 2, 6, 7}$ $B_{7, 8}$ Da_4 $D_{4-7, 9}$ T $G_{1-3, 6}$ $M_{1, 5-7}$ The same is also the case with the six additional colophons, four of which namely, the colophons placed after 12 171 61, 293 11, 315 46 and 337 57, are mainly shared with the usual sharing group

App I No 28 and No 32 are the only extra passages given by B_9, the first being shared with the N Recension and the second with NTG

Da_1

Poona, Bombay Government Collection of MSS (deposited at the Bhandarkar Oriental Research Institute, being part of the old Vishram Bag Collection, I 499) Written on country paper in clear and legible hand Margins ruled in triple red lines and the colophons and उवाच references marked off by double dandas on either side Stanza and adhyāya numbers supplied Size 15 4″ × 6 4″, with 10 or 11 lines to a page and about 48 letters to a line The text is written in the centre and the commentary of Arjunamiśra written above and below the text Total number of folios 179 The MS gives the Rājadharma and the Āpaddharma sub-sections only, and is undated MS Da_2, giving the Āpaddharma and numbered Vishram Bag I 500, seems to be a continuation of the present MS

Da_1 has, in the Rājadharma, only one star peculiar to it, 161*, while it shares 12* with Da_2 alone Stars shared by Da_1 with MSS more or less limited to the B group (or, besides, to a small sporadic group) are 34* (with B_2 Da_2), 266* (with $B_{0-2, 4, 5}$ Da_2), 284* (with $B_{2, 3}$ Da_2 T_2 G_2 M_2) and 285* (with $B_{2, 3}$ Da_2 D_8) The following stars Da_1 shares with the N Recension 4*, 7*, 8* and 10* (all with $Ś_1$ K_1 D_1 missing, 7* and 10*, except D_7), 20*, 23* and 24* (all, except D_7, $Ś_1$ missing), 37*, 45* (except K_3 $D_{4, 7}$, B_1 om), 204* (except $Ś_1$ $K_{1, 2}$, B_1 D_1 missing), 237* (D_1 missing), 249*, 257* (both, except D_7), 296 and 297* The following, with N minus ŚK (with a few sporadic exceptions) 65* (with M_2), 119*, 136*, 156*, the following, with NS minus primary ŚK 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 117*, 118*, 147*–149*, 206*, 211*, 212*, 214*, 217*, 219*–221*, 250, 251*, 256*, 258*, 290*, 293* and 294*, and the following, with NS minus primary ŚK and M 121*, while 73*, 79*, 80* all, with NS minus M, and 222* with NS minus primary ŚK and TG The remaining stars are shared by Da_1 with the following group of MSS — $K_{4, 5}$ V_1 B Da_2 Dn $D_{2, 3, 5, 6, 8}$, the instances being 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299* Solitary departures from the group are illustrated by 270* (plus K_1), 66* (plus K_2), 152*, 262*, 265*, 295 (all, minus K_4), 287* (minus B_1), 40*, 52* (both, plus D_1), and 101*, 102*, 116* (all, minus D_8) Two departures are illustrated in 300* (plus $Ś_1$ minus K_4), 271* (plus K_1 minus K_4), 263* (minus K_4 B_1), 49* (minus K_4 plus D_1), 100*, 112*–115* (all, minus K_4 D_8), 51* (minus K_5 plus D_1), and 107* (plus D_4 minus D_8) Three departures in 133* (plus $K_{2, 3}$ minus

D_8), 89* (plus K_2 minus K_5 D_8), 71*, 93* (both, plus K_2 D_1 minus D_8), 25* (plus K_8 D_1 minus B_1), and 213* (minus K_4 B_1 D_8). Four departures in 183* (plus K_1 minus K_4 B_1 D_8), 90* (plus K_2 D_1 minus K_5 D_8), 72* (plus K_2 D_1 minus B_1 D_8), and 105*, 106*, 108* (all, with minus K_4 D_8 plus $D_{1\,4}$) More than four departures only in 78*, the details of which need not be specified

In the Āpaddharma, Da_1 presents no solitary star-passage, but stars 317* (with K_8 V_1 B Da_2 Dn_1 D_5), 394* (with V_1 $B_{1\,4}$ Da_2 D_3), 407* (with B_2 Da_2 Dn_1), and 420* (with V_1 B Da_2 Dn_1 D_5) are more or less confined to the B group, while in 391* and 393* (with K_5 Da_2 Dn_1 n_8 $D_{2-4\,8}$ — the latter also with plus M_2), and 410* (with K_5 Da_2 Dn_1 n_8 $D_{2\,3\,8}$), the B group is entirely absent Star-passage 377* is shared with NS minus TG, 412* and 429* with NS minus M (the former with B absent) 409* and 423* with NS minus primary ŚK, and 411* with NS minus ŚK and a few D MSS The remaining star-passages are shared by Da_1 with a group consisting of $K_{3\,5}$ V_1 B Da_2 Dn_1 n_8 $D_{2\,3\,5\,8}$, as illustrated in 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401* Solitary departures from the group are illustrated in 348*–350*, 358*, 363*, 373*, and 435 , — all, with minus K_3, 357* (with plus K_4), 364*–366* and 380*, all, with plus D_4, and 374* with minus D_5 Two departures from the group are illustrated in 370* (with minus K_3 plus K_4), 439*, 440* (both, with minus K_3 Da_2), 422* (minus K_3 Dn_1), 372* (minus K_3 Dn_3), 386*, 388*, 396* (all, with minus K_3 plus D_4), 397* (plus K_4 D_4), and 368* (minus D_3 plus D_4) Three departures in 312* (minus K_3 Dn_3 plus D_1), 381* (plus D_4 minus Dn_3 D_8), 385*, 413*, 414* (all, with minus K_3 plus K_4 D_4), 310* (with minus K_3 B_1 D_5), and 352* (with minus K_3 $D_{3\,8}$) The rest are 311*, 382*, 383*, 402* and 448*, which do not call for further specification

Turning to omissions in Da_1, in the Rājadharma, the solitary haplographical ones are 12 36 5, 47 70*, lines 4–5, 68 34, 74 7^c–8^b and 9^a–10^b, 84 33^{bc}, 86 18^{ab}, 87 11, 103 35^{cd}, 109 from धर्मिणा (in 1^c) up to न (in 2^a), and 112 35^b–36^a, while the solitary non-haplographical ones are 12 1 25^{ab}, 8 from ऊ (in 22^a) up to धर्म (in 23^c), 28 9^{cd}, 39 43^{cd}, 70 5^{ab}, 115 13^{cd}, 121 26^{cd} and 124 38^{cd} The haplographical omissions shared by Da_1 with Da_2 alone are three only 15 5^{bc}, 83 from परि (in 48^d) up to भवता (in 49^d), and 109 6, while the non-haplographical ones shared with Da_2 alone are no less than 20 viz, 2 7^{cd}, 9 26^{ab}, 12 5^{ab}, 24 29^{cd}, 29 106^c–109^d, 39 28^d–29^a and 35^{cd}, 42 3^{cd}, 46 34^d, 56 32^{ab}, 79 30^{cd}, 83 20^{cd}, 99 29^{cd}, 107 4^c–7^d, 110 24^{cd}, 112 55^{cd}, 114 14^{ab}, 124 54^{cd}, 125 32^{ab} and 126 48^{ab} Other limited sharings, mostly haplographical, are 28 37^{ab} (with K_3), 39 40^d–41^c (with B_5 D_8), 68 19 (with G_2), 69 32^{cd} (with V_1 B Da_2), 70 17^{ab} (with Da_2 G_1) and 26^{cd} (with K_3 D_7), 73 23^{cd} and 95 1^{cd} (both, with B_1), 84 34 (with $K_{2\,4}$), 88 from सप्रेक्ष्य (in 14^a) up to कर्म च (in 14^c) (with Da_2 D_3), 94 10^{ab} (with Da_2 D_7), and 128 35^c–36^b (with $Ś_1$ D_1) The few remaining cases are 47. 79*, lines 7–8 (with V_1 B_0,

1. 3–5 Da_2 D_2 3 5–7 T_2), 67 5^{bc} (with K_4 Da_2 D_2 3 5 G_1), 101 33^{ab} (with K_5 V_1 B Da_2 Dn D_2 3 5 6 8), and 126 45^{ab} (with K_5 B Da_2 Dn D_2 3 5 6 8)

The solitary haplographical omission in Da_1, in the Āpaddharma, is 12 129 from पु (in 4^a) up to गी (in 5^a), while non-haplographical there are 136 186^{cd}, 137 13^a–14^b, 150 22^c–23^d, and from विकृतो (in 30^d) up to केवल (in 32^d), and 163 from द्यै (in 8^d) up to वदना (in 9^c) The omissions shared with Da_2 alone are 130 20^{cd} (hapl), 138 59^a–60^b, 157 8^{cd}, and 159 42^{cd} The short-group omissions are 149 12^c–13^a and 154 9^d (both with B_1 Da_2) The remaining cases of shared omissions are just two, both haplographical, 148 23^{ef} (with K_4 B_2 Dn_1 n_3 D_1 5 9 T_2) and 149 70^{ab} (with K_3 5 V_1 B_{0-2} Da_2 Dn_1 n_3 D_2 3 5 8 G_1), the majority of the sharers belonging to the group

c Da_1 transposes, in the Rājadharma, passages like 12 9 9^{ab} and 9^{cd}, 15 40 and 41, and 44^{ab} and 44^{cd}, 21 7^{cd} and 8^{ab}, and 35 5^{ab} and 5^{cd}, which are limited to the Da proper, with the addition of B_2 D_4 in the last but one instance, and of B_2 alone in the last The transposition of 47 39 and 40 is limited to N minus ŚK, while those of 68 15 and 16, as also of 27 and 28, to NS minus the primary ŚK group The remaining cases of transposition (namely, 47 20 and 21, 81 28^{ab} and 28^{cd}, and 111 6 and 7) are more or less limited to the star-sharing group mentioned before —In the Āpaddharma, 157 3^{ab} and 3^{cd} is the only case of transposition in Da_1, shared by V_1 B Da_2 D_5 7 T G_1 2 5 M_1 3 4

Appendix I, No 4, is the only appendix passage in the Rājadharma given by Da_1 in association with $Ś_1$ K V_1 B Da_2 Dn D_{1-6} 8, while there is no appendix passage in the Āpaddharma

Amongst additional colophons found in Da_1, that after 12 27 25 in the Rājadharma is shared with V_1 alone, while that in 12 142 12^{ab} in the Āpaddharma is exclusive to Da_1 Of the other additional colophons, the following three in the Rājadharma (after 117 21, 125 19 and 126 26) and one more in the Āpaddharma (after 12 142 20) belong to the entire NS Recensions minus the primary ŚK group In the Āpaddharma, the colophon coming after 150 18 is absent in the majority of the TG group, while the one after 151 18 is limited to the N Recension

Da_2

Poona, Bombay Government Collection of MSS (deposited at the Bhandarkar Oriental Research Institute, being part of the old Vishram Bag Collection, I 500). Written on country paper in good legible hand with the text in the centre and the commentary of Arjunamiśra above and below the text. Folios 176, size 16″×7″, with 10

lines to a page and 40-42 letters to a line. References and colophons are marked off by double dandas, but there is no numbering of adhyāyas, although the ślokas are generally numbered. The MS. contains only the Rājadharma and the Āpaddharma sub-sections, the Mokṣadharma sub-section being absent. The MS. is undated.

The detailed description of Da$_2$ agrees for the most part with that of Da$_1$. It would therefore be enough if only the specific differences between Da$_1$ and Da$_2$ are here mentioned. As regards star-passages in the Rājadharma, 151^{*} is the solitary addl. passage in Da$_2$, while 146^{*} is shared by Da$_2$ with Ś$_1$ K V$_1$ B Dn D$_{1-6, 8}$ T$_1$, and 162^{*} with K$_5$ V$_1$ B$_{1,2}$ Dn$_1$ D$_6$. — In the Āpaddharma, 355^{*} is a solitary star-passage in Da$_2$, while 371^{*} it shares with K$_6$ Dn$_3$ D$_{2,3,5}$.

As regards omissions, Da$_2$ has, in the Rājadharma, as many as 18 solitary omissions, the following 4 of them being by haplography: 12. 15. 16^{cd}, 36. 42^{d}–43^{a}, 66. 16, and 68. 11^{a}–12^{b}, while the following 14 without haplography: 12. 4 from स (in 13^{a}) up to ड्रोणा (in 13^{b}), 17. 4^{a}–5^{b}, 19. 22^{c}–23^{d}, 27. 1^{b}–2^{d}, 37. 28^{cd}, 38 from 30^{a} up to राष्ट्र (in 30^{c}), 60. 1, 64 from दिक्तर्ता (in 23^{c}) up to नादि (in 23^{d}), 105. 34^{c}–35^{b}, 109. 13^{a}–14^{c}, 111. 17^{bc}, 118. 16, 124. 25^{d}–26^{a} and 47^{ab}. Besides the above, Da$_2$ shares (hapl.) the omission of 26. 23^{c}–24^{d} with D$_4$, of 121. 49^{a}–50^{b} with D$_5$, of 70. 26^{c}–27^{d} with D$_8$, and of 36. 22 with G$_2$. — In the Āpaddharma, there are ten solitary omissions in Da$_2$, of which the following four are by haplography: 12. 146. 3^{ab}, 149 from वच (in 97^{d}) up to जम्बूक (in 98^{a}), 149. 100^{a}, and 160 from दानवा (in 57^{a}) up to अपरे (in 58^{c}), while the following six are without haplography: 12. 133 from नैपादि (in 3^{c}) up to जातीना (in 4^{c}), 139 from विशेषेण (in 59^{a}) up to वेत् (in 59^{c}), 154. 33^{c}–34^{b}, 161 from शलौ (in 20^{a}) up to मोक्ष (in 43^{d}), 165. 1^{a}–24^{b}, and 166. 14^{d}. Da$_2$ shares the omission of 158. 2^{a}–3^{b} with K$_3$ G$_2$. — The only addl. colophon found in Da$_2$, in the Āpaddharma, is the one placed after 12. 142. 368^{*}, which it shares with K. Da$_1$ a$_3$ D$_{2,3,8}$. In all other matters Da$_2$ goes with Da$_1$.

Da$_3$

Poona, Bombay Government Collection (deposited at the Bhandarkar Oriental Research Institute, being No. 476 of the old Vishram Bag Collection I). The MS. has 433 folios, size 15.5″ × 6.5″, with 3 to 5 lines to a page and between 40 to 45 letters to a line. The MS. contains only the Mokṣadharma sub-section, the text being written in the centre and the comm. of Arjunamiśra above and below the text. It is written on country paper in a neat, careful and legible hand, with references and colophons marked off by red dandas. There is, however, no numbering of the ślokas or of the adhyāyas. The MS. is undated.

As regards the star-passages, while there are no solitary passages in Da$_3$, those sporadically shared are: 489^{*} with K$_7$ D$_{4,6}$ M$_{1-6}$, 680^{*} with K$_6$ B$_{6-9}$ Da$_4$, 827^{*}

with K_6 B_6 Da_4 Dn_4, and 916* with B_{7-9} Da_4 $D_{6\ 7}$ Passages shared by NS Recensions minus the primary ŚK group, with an occasional exception either way, are 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 667*, 672*, 673*, 687*, 724*, 734*, 736* and 803* Those shared by NS minus M are 524*, 556, 636*, 785*, 798*, 840*, 892* and 902* Those shared by NS minus V_1 B and a few D MSS ($Ś_1$ V_1 missing) are · 828*, 831*, 832* and 914*. Those shared by NS minus primary ŚK and TG are 717*, 804*, while those shared by N generally are 490*, 559*, 653* (plus M_6), 716*, 756*, 882*, 901* ($Ś_1$ D_5 missing in the last three cases) Finally, we have stars 694*, 713* and 720*, shared with N minus ŚK (minus ŚK V_1 and a few others in the last two) The large majority of the remaining star-passages in Da_3 are shared by a group consisting of K_6 V_1 $B_{0\ 6-9}$ Da_4 Dn_1 n_4 Ds $D_{2\ 5\ 6\ 8}$, as exemplified in 649*, 805*, 809*, 810*, 813*, 836*, 848*, 851, 866* (V_1 missing in the last 9), 887*, 891, 904 and 905*. Solitary departures from the group are found in 684*, 814* (both, plus K_4), 787* (plus K_7, D_2 om), 651* (minus V_1), 786* (minus B_0), 846* (minus B_8), 743*, 754*, 815*, 838* (all, minus D_5), 654*, 675* (both, plus D_6), 685* 747*, 750*, 769*, 795*, 833* (all, plus D_7), 650* (plus D_0), and 775* (plus G_2) Two departures are illustrated in 520* (plus K_4 minus D_2), 511A* (plus K_7 D_3), 771* (minus V_1 D_6), 503* (minus V_1 plus D_6), 691*, 755*, 790* (all, minus V_1 plus D_7), 753* (minus Ds plus D_7), 496*, 499*, 735* (all, minus D_6 plus D_8), 689* (minus D_5 plus M_7), and 500* 540, 626*, 631* 690*, 695*, 701* and 706* (all, plus $D_{6\ 7}$) Three departures from the group are illustrated in 465* (minus V_1 D_8 plus D_3), 491* (plus K_4 $D_{3\ 7}$), 458 (minus $B_{6\ 7}$ plus D_3), and 715* (plus $D_{6\ 7}$ minus D_8) The rest are 475*, 484 (without any B group sharer), 488*, 509, 511*, 531*, 612*, the details of which can be safely ignored

The solitary omissions in Da_3 are, haplographical 12 284 from फल्गु (in 21^d) up to तपना (in 23^a), 326 28^c–29^d and 341 5^{bc} The solitary non-haplographical are 12 172 from स्व (in 33^b) up to कुस्तु (in 34^b), 192 from दान (in 61^a) up to तथा (in 61^c), 215 29^a, 224 68^d–69^c, 259 2^{cd}, 290 from मम (in 99^b) up to मम (in 99^d), 292 28^{cd} and 42^c–48^d, 293 from ऽप्रतिबुद्धत्वात् (in 3^c) up to ह्यबुद्धिमान् (in 3^d), 299 17, 303 9^{ab}, 306 from तेऽन्यन्त (in 53^a) up to तस्य (in 54^c), 309 80^{bc}, 324 from मानना (in 21^a) up to फलितव्य (in 21^d) and 336 67^{ab} Quite a large number of omissions are shared with Da_4 alone, viz, by haplography — 189 4^{ab}, 198 5^{cd}, 222 13^a–15^d, 258 36^{cd} and 64^{ab}, 286 10^{cd}, 290 13^{cd}, 298 24^c–25^b, 308 139^{ab}, 309 36^{ab}, 314 36^{cd}, and 332 17^{de}, while without haplography we have — 168 17^{ab}, 173 50^{cd}, 174 18^d–19^a, 181 14^{cd}, 187 56^{cd}, 206 21^{ab}, 217 53^{ab}, 218 13^{ab}, 237 28^{ab}, 255 14^{ef}, 261 27^{cd}, 271 49^{ab}, 273 8^c–9^a and 26^{ab}, 289 16^{ab} and 50^{cd}, 299 11^{ef}, 300 12^{cd}, 301 26^{ab}, 305 4–5, 306 105^{ab}, 308 95^{ab}, 321 26^{cd}, 322 9^c–10^b, and 327 21^{ef} Solitary or stray additions to Da_4 as sharer are found in 186 27^{cd} (hapl, with Da_4 Dn_1), 274 39^{cd} (hapl, with Da_4 D_4), 284 29^{cd} (hapl, with Da_4 D_7), 289 7^{cd} (hapl, with B_0 Da_4 D_8), 296 18^{ab}, 316 40^{cd} (both, hapl with Da_4 D_{31}), and 350 4^{ab} (with B_{7-9} Da_4) — The remaining cases of

omission are 12 169 11^{ef} and 12^{ef} (both [second time] with K6 V1 B0 6–9 Da4 Ds1 D5 5 7 G2 M1 5–7), 200 41^{c}–42^{b} (hapl with K2 4 7 Da4 D5 9), 246 13^{cd} (hapl. with Ś1 K1 2 4 7 B8 9 Da4 D4–7. 9), 254 12^{ab} (with K4 V1 B0 6 Dn1 n4 Ds D2 8 8), 265 5^{cd} (hapl with K7 B9 Da4 D7 9 T1 G2), 280 20^{a}–21^{b} (with K1 2 4 V1 B0 6–9 Da4 D1 3 6 8), 290 6^{cd} (hapl with K7 B9 Da4 D2 4 9), 291 1^{cd} (hapl with K1 2 4 Dn1 Ds1 D4 G1. 2 M6), 306 68^{cd} (hapl. with B6 7 9 Da4 G3), and 308. 154^{cd} (hapl with B0 9 Da4 Dn1 n4 D2 8 8)

As to transpositions in Da3, the following three cases have limited sharers 261 56^{cd} and 56^{ef} (with Dn1. n4), 309 62^{c} and 62^{d} (with K6 B6 7 9 Da4) and 326. 28^{cd} and 29^{ab} (with B6) The remaining five cases are the following 169 11^{cd} and 11^{ef} ([first time] with K6 V1 B0 7–9 Da4 Dn1 n4 Ds D2 8 5), 169 12^{ab} and 12^{cd} (with K6 V1 B0 6–9 Da4 Ds2 D3 5 7 G2 M1 5–7), 169 13 and 14^{abcd} (with K6 V1 B0 6–9 Da4 Ds2 D3 5 7 G2), 220 100^{cd} and 100^{ef} (with K6 V1 B0 6–9 Da4 Dn1 n4 Ds D2–6. 8) and 322 3^{ab} and 3^{cd} (with K6 B0 6–9 Da4 Dn1 n4 Ds D2 8 8)

The Appendix passages in Da3 are two only, No 28, shared with K1 2 4 6 7 B0 6–9 Da4 Dn1 n4 Ds D2–9, and No 32 shared with K1 2 4 6 V1 B0 6–9 Da4 Dn1 n4 Ds D2. 3. 5 7 8 T G1–3. 6 — Ś1 missing in both

Of the additional colophons in Da3, that placed after 12 185 6 is shared with B6–8 Da4 only, and that after 337 57, with K6 B7–9 Da4 D4 Of the remaining 3 cases the colophon placed after 315 46 is common to N without any D sharer except Da4 The two remaining cases (after 171. 61 and 293. 11) belong to the star-sharing group with a few exceptions

Da4

Poona, Bombay Government Collection of MSS (deposited at the Bhandarkar Oriental Research Institute) No. 38 of A 1879–1880 Written on country paper in neat and legible Devanāgarī characters Size 15 5″ × 6 7″ Total number of folios 433 The MS contains only the Mokṣadharma sub-section of the Śāntiparvan with the commentary of Arjunamiśra written above and below the text The MS bears no date

After the detailed description of Da3, it would be sufficient if the individual characteristics of the MS alone are here briefly noted

The star passages peculiar to Da4 and absent in Da3 are six in all, of which 841* is shared with Ds D7 alone of the N Recension and T1 G3 6 of the S Recension Stars 860* and 861* are both shared with K1 2 4 6 7 B0 6–9 Dn1 n4 Ds D2–5 7–9 T G1–3 6. Star 659* is shared by S plus K7 B6–9 D4 6 7 9 and 859* by S plus K6 B0 6–9 Dn1 n4 Ds2 D2 3 5, 7 8 Star 461* is shared by N minus the primary ŚK, and the B version

As regards omissions, Da$_4$ contains no less than 28 solitary cases, all by haplography namely — 12 168. 14^{cd}, 173 31^{ab}, 185 26^{b}–27^{a}, 190 9^{cd}, 201 from सहस्रं (in 11^{c}) up to गत (in 12^{a}), 217. 4^{cd}, 220 45^{cd} and 57^{d}–58^{a}, 230 7^{cd}, 233 from न (in 11^{d}) up to गत्वा (in 12^{b}), 250 from मन्तकाले (in 36^{c}) up to प्राणिना (in 37^{c}), 266 11^{cd}, 290 11^{ef} and 96^{cd}, 306 from यच्च (in 99^{d}) up to गृह्णाति (in 99^{f}), 308 from गुणा (in 111^{a}) up to एते (in 111^{d}), 143, 313 5^{f}–6^{a} and 11^{cd}, 316 22^{cd} and 51^{ab}, 317 6^{ab}, 326 48^{cd}, 327. 92^{ab}, 328 50^{cd}, 331 25^{ab}, 335 43^{ef} and 345 from न्याय (in 2^{c}) up to यथा (in 3^{a}). The non-haplographical solitary cases are as many as 30, namely 176 from कथ (in 5^{a}) up to the ref in 6, 177 7^{a}–8^{b}, 185 from युक्त (in 6^{b}) up to द्वि (in 6^{d}), 199 19^{ab} and 24^{cd}, 200 10^{ab} and 24^{cd}, 201 26^{c}–27^{b}, 208 10^{ab}, 220 93^{cd}, 227 24, 239 21^{ab}, 250 2^{cd}, 258 from महर्षि (in 56^{b}) up to ततो (in 57^{c}), 267 8^{cd}, 274 18^{d}–19^{c}, 290 90^{cd}, 296 36^{c}–37^{b} and 40^{c}, 306 42–43, 309 2^{ab}, 315 38^{cd}, 316 54^{c}–55^{d}, 326 32^{c}–33^{b}, 89^{b} and 110^{d}, 330 47^{ef}, 331 50^{c}–51^{b}, 332 8, and 336 54^{c}–55^{b} So many omissions of this type argue a carelessness in copying or a defective original The shared omissions are all due to haplography, the sharing MSS. being K$_{1\ 2\ 4}$ (326 28^{cd} and 342 12^{c}–13^{b} — the first with G$_1$ also), K$_1$ D$_8$ (291 19), K$_{2\ 4}$ (202 30^{ab}), K$_6$ B$_6$ (290 36^{d}), K$_7$ (207 21^{cd}), K$_7$ B$_9$ D$_7$ T$_1$ G$_{1\ 6}$ (295 9^{cd}), K$_7$ D$_{5\ 7}$ (219 9), B$_7$ (293 34^{cd}), B$_9$ (276 58^{ab}), D$_2$ (275 8^{b}–9^{a}), D$_7$ (305. 14), G$_1$ (183 5 [non-hapl] and 187 6^{cd}), G$_1$ M$_{1\ 7}$ (223 6), and M$_{1\ 5-7}$ (306. 4^{cd})

As regards the other items, it is not necessary to go into further details, as there are not any significant individual peculiarities of the MS deserving special notice, except that it transposes 242 14^{b} and 14^{d} with K$_6$ V$_1$ B$_{6-9}$, and 254 12^{ab} and 12^{cd} with K$_{1\ 2.\ 6\ 7}$ B$_{1-9}$ D$_{4-7\ 9}$ T G$_{1-3\ 6}$ M$_{1\ 5-7}$

Dn$_1$

Bhor, State Library, Nos 80, 81 and 82, the three numbers giving respectively the Rājadharma, the Āpaddharma and the Mokṣadharma sub sections of the Śāntiparvan Folios, respectively, 186, 60, and 450 Size $16\frac{1}{2}'' \times 6\frac{3}{4}''$ Written on country paper in Devanāgarī characters, with legible and careful hand There are, on an average, 12 lines to a page with 48 letters to a line The text is written in the centre and the comm of Nīlakaṇtha above and below the text. On fol 186^{b} of the Rājadharma we read — विरोधि-हायने शाके कुनिध्यर्यवनी(१६९१)मिते । पुस्तक राजधर्माणा यालकृष्णो लिलेख ह । षष्ठे मास्यपरे पक्षे तृतीयाया तिथौ शुभे ॥ This gives the date as Śaka 1691 (cir A D **1769**) There is no similar entry at the end of the Āpaddharma At the end of the Mokṣadharma, we read . शके १६९१ विरोधिवर्षेऽन्त्ये मासि बहुले पक्षके तिथौ पञ्चम्या भार्गवे वारे लिखित पुस्तक । बालकृष्णेनेति शेष ।

In the Rājadharma, Dn$_1$ gives 82* as the only solitary star-passage, while Dn$_2$ is added as the only sharer in 235*, 269* and 292*, whereas K$_4$ is added to Dn$_2$ in 94*, G$_1$ in 233*, and K$_5$ V$_1$ B$_{1\ 2}$ Da$_2$ D$_6$ in 162* In the following five cases — 9* (with

K_{2-4} Dn_2 $D_{4.8}$), 54* (with Dn_2 $D_{2\ 8\ 6}$ T G), 207* (with Dn_2 $D_{2\ 8\ 6\ 7}$ S), 215* (with K_6 Dn_2 $D_{2\ 3\ 5\ 6\ 8}$) and 216* (with K_8 Dn_2 D_4) — the B group is absent from the sharers. The following stars are shared with N generally: 4* and 10* (both, with $Ś_1$ K_1 D_1 missing), 20*, 23*, 24* (all three, except D_7, with $Ś_1$ missing), 37*, 45*, 146*, 160*, 237* (D_1 missing), 249*, 257*, 296* and 297*, while the following are shared with N minus ŚK: 119*, 136* and 156*. The following stars are shared with NS minus primary ŚK: 33*, 39*, 42*, 43*, 56*, 70*, 97*, 104*, 117*, 147*, 149*, 206*, 211*, 212*, 214*, 217*, 219*–221*, 250*, 251*, 256*, 258*, 290*, 293* and 294*, whereas, in the following cases, the sharers are N generally, and S minus M group with part of the G group at times absent: 73*, 76*, 79*, 80*, 121* and 248*. In 227* we have as sharers NS minus T_2 G_{2-6}. The remaining stars in Dn_1 are shared by a group consisting of $K_{4\ 6}$ V_1 B Da Dn_2 $D_{2\ 3\ 5\ 6\ 8}$, as instanced in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 292*. Solitary departures from the group are illustrated in 270* (plus K_1), 66* (plus K_2), 152*, 262*, 265*, 295* (all, minus K_4), 287* (minus B_1), 40*, 132* (both, plus D_1), and 101*, 102*, 116* (all, minus D_8). Two departures are illustrated in 300* (plus $Ś_1$ minus K_4), 271* (plus K_1 minus K_4), 263* (minus K_4 B_1), 49* (minus K_4 plus D_1), 100*, 112*–115* (all, minus K_4 D_8), 51* (minus K_6 plus D_1), 130* (plus D_1 minus D_8), and 107* (plus D_4 minus D_8). Three departures are illustrated in 25* (plus K_8 D_1 minus B_1), 133* (plus $K_{2\ 8}$ minus D_8), 89* (plus K_2 minus $K_{4\ 6}$), 71* and 93* (both, plus K_2 D_1 minus D_8), 204* (plus K_8 $D_{4\ 7}$, B_1 D_1 missing), 213* (minus K_4 B_1 D_8), and 108* (minus K_4 D_8 plus D_4). The rest are 7*, 8*, 72*, 75*, 78*, 90*, 105*, 106*, 183*, 186*, which do not call for further specification, except 234*, which is shared by $Ś_1$ K_{1-4} B_1 Dn_2 D_4 only.

In the Āpaddharma, amongst the stars presented by Dn_1, the following are noteworthy for the reasons specified: 306*, 375* (both, with K_5 Dn_3 $D_{2\ 8\ 8}$), 323* (with $Ś_1$ K Dn_3 $D_{2\ 8\ 5\ 8}$), 391* (with K_6 Da Dn_3 $D_{2\ 4\ 8}$), 393* (with K_6 Da Dn_3 $D_{2-4\ 8}$ M_2), 410* (with K_6 Da Dn_3 $D_{2\ 3\ 8}$) and 425* (with K_6 Dn_3 $D_{2\ 4\ 8}$) have no sharers from the B group; 407* is shared with B_2 Da only; while 420* (with V_1 B Da D_5) and 317* (with K_8 V_1 B Da D_6) have only a few limited sharers outside the B group, besides 411* (shared with V_1 B Da $D_{5\ 9}$ T_3 $G_{1\ 3}$ M). Most of the other sharers belong to the N Recension, except the following few: namely, 377* (with NS minus TG), 318*, 409* and 423* (all, with NS minus primary ŚK), 412* (with NS minus MG [except G_6]), and 429* (with NS minus M). The normal sharing group for Dn_1 consists of $K_{8\ 6}$ V_1 B Da Dn_3 $D_{2\ 3\ 5\ 8}$ — it being noted that D_5 does not figure in this sub section, while Dn_3 takes the place of Dn_2 as sharer, as the latter is absent. The instances are 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. Solitary departures from the group are 348*–350*, 358*, 363*, 373*, 435* (all, with minus K_8), 357* (with plus K_4), 364*–366*, 368*, 380* (all, with plus D_4), and 374* (with minus D_6). Two departures are found in 370* (minus K_8 plus K_4), 439*, 440*

(both, with minus K_8 Da_2), 372* (with minus K_8 Dn_3), 386*, 388*, 396* (all, with minus K_8 plus D_4), 397* (with plus K_4 D_4). Three departures in 385*, 413*, 414* (all, with minus K_8 plus K_4 D_4), 310* (with minus K_8 B_1 D_6), 312* (with minus K_8 Dn_3 plus D_1), 352* (with minus K_3 $D_{3,5}$), 381* (with minus Dn_3 D_8 plus D_4), and 307* (with plus K_4 $G_{1,3}$). The rest are 311*, 353*, 362*, 382*, 383* and 402*, which need not be further specified.

Finally, turning to the Mokṣadharma sub-section, Dn_1, in a number of cases, omits the B group from its sharers, as in 460*, 461*, 478*, 479*, 484*, 486*, 498*, 561*, 612* (with B_6), 693* (with B_3), 704*, 708*, 785*, 876*, 898*, 914*, 915*, as well as 722*, 751*, there being also no ŚK sharers in the last two cases. Then we have stars shared by N Recension as a whole (with sporadic exceptions) as illustrated in 490*, 559*, 653* (plus M_8), 756*, 882* and 901* — $Ś_1$ D_6 missing in the last three cases — as also by N minus primary ŚK (716*, 736*), N minus ŚK (694*, 713* and 720*). Stars shared with NS minus primary ŚK are found in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 610* (without ŚK), 627*, 667*, 672*, 675*, 687*, 734*, 803* and 859*, and with NS minus M in 524*, 556*, 630*, 724* (last two, except M_7); 788*, 798*, 840*, 860*, 861*, 892* and 902*, as also with NS minus primary ŚK T G — as in 717* and 804* — the first with plus G_1. The remaining stars are shared by Dn_1 with a group consisting of K_6 V_1 $B_{0,6-9}$ $Da_{3,4}$ Dn_4 D_3 $D_{2,5,6,8}$, the instances being 649*, 805*, 809*, 810*, 813*, 836*, 848*, 851*, 866* (last eight with V_1 missing), 887*, 891*, 904* and 905*. Solitary departures from the group are 684*, 814* (both, plus K_4), 651* (minus V_1), 786* (minus B_6), 846* (minus B_6), 743*, 754*, 815*, 838* (all, minus D_5), 654*, 675* (both, plus D_8), 685*, 747*, 750*, 769*, 795* and 833* (all, plus D_7), 650* (plus D_6), and 775* (plus G_2). Two departures from the group are illustrated in 520* (plus K_4 minus D_2), 511A (plus K_8 D_6), 787* (plus K_7 minus D_2), 771* (minus V_1 D_5), 503* (minus V_1 plus D_6), 691*, 755*, 790* (all, minus V_1 plus D_7), 753* (minus D_5 plus D_7), 496*, 499*, 735* (all, minus D_6 plus D_3), 689* (minus D_6 plus M_7), 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus $D_{6,7}$). Three departures in 491* (plus K_4 $D_{3,7}$), 465* (minus V_1 D_8 plus D_3), 458* (minus $B_{6,7}$ plus D_6) and 715* (plus $D_{6,7}$ minus D_8). The rest are 475*, 484*, 488*, 494*, 509*, 511*, 531*, 545* and 808*, with details that need not be specified.

Turning to omissions in Dn_1, in the Rājadharma, it presents the following solitary non-haplographical omissions: 12. 39. 21^c–22^d, 51. 8^{ab}, 64. 14^{cd} and 82. 25^{cd}. Of the remaining three cases, the omission of 73. 12^{cd} (hapl.) is shared with B_8 Dn_2 D_8 and of 101. 33^{ab} as well as of 126. 45^{ab}, with K_6 V_1 B Da Dn_2 $D_{2,3,5,6,8}$ — V_1 om. in the latter. — In the Āpaddharma, the solitary omissions are 12. 154 from भारत (in 3^b) up to ज्ञानस्य (in 4^b) and 162. 9^c–10^d — the first of them by haplography. The omission of 160. 61 is shared with Dn_3 D_8 alone, and of 143. 2^a–3^b with $D_{3,5,7,8}$ T_1 $G_{2,5}$. The remaining two cases — 148. 23^{ef} (with K_4 B_2 Da_1 Dn_3 $D_{1,5,9}$ T_2) and 149. 70^{ab} (with

K8 6 V1 B0-2 Da Dn8 D2 3 5 8) — are by haplography and call for no special remark — In the Mokṣadharma, Dn1 presents five solitary omissions of which two are by haplography 12 222 3^{cd} (hapl), 288 41^{d}, 308 95^{b}–96^{c} (hapl), 321 from महाराज (in 9^{a}) up to वद्यर्थ (in 10^{c}), and 326 96^{c}–97^{d}. Sporadic sharings are four, only one of which is non-haplographical 12 309. 40 (with K1), 262 21^{a}–22^{b} (with D8 D2 3 5), 305 19^{cd} (non hapl , with Dn4 D2 8), and 312 25^{b}–26^{c} (with Dn4) In the omission of 291 1^{cd} (hapl , with K1 2 4 Da3 Ds1 D4 G1 2 M6) and of 303. 9^{c}–10^{b} (hapl , with Dn4 D8 D2 3 5), there is no B group sharer , while in that of 308 154^{cd}, the B group predominates The other cases (240 10^{ef}, 254. 12^{ab} and 326. 45^{ab}) do not call for special remark

As to transpositions, in the Rājadharma, Dn1 transposes 12 57 33 and 34 with K6 alone, whereas the transpositions of 47 20 and 21 and of 81. 28^{ab} and 28^{cd} follow the normal sharing group, as also of 68 17 and 18 (which, however, has no B group participant) The transposition of 29 39^{abcd} and 39^{ef} is shared by NS minus G, of 47 39 and 40 by N minus ŚK The remaining two cases (68 15 and 16, 27 and 28) do not call for any special remark — In the Āpaddharma, in both the available transpositions (147. 8^{ab} and 8^{cd}, 152 7^{ab} and 7^{cd}), the B group does not figure amongst the sharers — In the Mokṣadharma, there are three transpositions common to the sharing group (viz , 169 11^{cd} and 11^{ef}; 220. 100^{cd} and 100^{ef}, and 322 3^{ab} and 3^{cd}). Two show a limited sharing 216 5 and 6 (with Dn4 D2 8 G2) and 261. 56^{cd} and 56^{ef} (with Da8 Dn4), while the remaining case, 254 10 and 11, has as sharers V1 B0 8 Dn4 D3 D2 3 8.

Besides Appendix I, No 4 in the Rājadharma, which is shared by N (except D7), Dn1 has, in the Moksadharma, two Appendix passages No 28 shared with K1 2 4 6 7 V1 B0 6–9 Da3 a4 Dn4 Ds D2–9, and No 32 shared with the same MSS except D4 6, but with T G1–3 6 super-added The additional colophons after adhy 39 37, 117 21 125 19 and 126 26 in the Rājadharma are common to the majority of the NS Recensions In the Āpaddharma, the colophon after 142 368* is shared by K6 Da Dn3 D2 3 8 — the B group being absent Those after 142 20 and 150 18 are common to NS, and the one after 151 18, to N only In the Mokṣadharma, the Colophon after 171 54 is shared with K6 B0 Dn4 D8, and that after 293. 11, with the normal sharing group

Dn2

Poona, Vishalgad Collection of the B O R Institute, No 245. The MS was presented to the Institute by the Vishalgad State It is now numbered 245, and contains the Rājadharma only Written on country paper in Devanāgarī characters in a good and legible hand, with 12–13 lines to a page, and 40–50 letters to a line Size 15 5″ × 6 8″, giving text in the centre and the comm of Nīlakaṇṭha above and below the text Ślokas numbered, the numbering of the adhyāyas being given in words and figures.

It ends with शके १७०४ शुभकृत्संवत्सरे पौषमासि शुक्लपक्षे दशम्यां रविवासरे । राजधर्मस्येदं पुस्तकम् ॥ It is dated cir A D. 1782

As to star-passages, Dn$_2$ differs from Dn$_1$ in not giving two extra passages 162* and 250*, in the Rājadharma, which sub section is the only one that Dn$_2$ contains

As to omissions, Dn$_2$ differs from Dn$_1$ in omitting without haplography the following passages 12 6 10^{ef}, 79 33^{cd} (with D$_5$), 83 65–66, 94 38^{cd}, 106 4^{cd} and 19^{ab}, 109 9^{ab}, 120 14^{ab} and 17^{ef} Haplographically, Dn$_2$ alone omits 12 9 21, 55 121* lines 1–2, 91 10^{ab}, 101 6^{cd} and 22^{ab}, 110 256* from post half of line 1 up to st 20 It also differs from Dn$_1$ in omitting, haplographically, 16 14^{cd} (with K$_3$ B$_4$ D$_1$ G$_2$), 29 51 (with K$_1$ D$_3$ M$_{1\ 2}$), 99 4^{d}–5^{a} (with Ś$_1$ B$_0$), 104 14^{c}–15^{c} (with K$_4$), and 128 39^{ef} (with D$_2$)

As to transpositions, Dn$_2$ alone transposes 12 56 1 and 2, 70 9 and 10, 72 14 and 15, 78 22 and 23, and 101 26^{ab} and 26^{cd}, while it gives the following three transpositions where Dn$_1$ does not go with it namely, 111 6 and 7 (with K$_{4\ 5}$ V$_1$ B$_{0\ 2-5}$ Da D$_{2\ 4\ 6\ 8}$), as also 11 and 12 (with K$_{1\ 2}$ B$_{0\ 2-5}$ D$_{2\ 3\ 5\ 6\ 8}$ T G$_{1\ 4}$ M$_{1\ 3\ 4}$), and 126 50^{ab} and 50^{cd} (with K$_5$ B$_2$ D$_{2\ 4\ 6}$)

Lastly, Dn$_3$ is alone in omitting the Colophon after adhy 3 In other respects it practically concurs with Dn$_1$

Dn$_3$

Poona, Bombay Government Collection (deposited at the Bhandarkar Oriental Research Institute) No 241 of 1895–1902 Written on country paper in Devanāgarī characters Size 14″ × 5 6″ with 10 lines to a page and about 50 letters to a line The stanza numbering is given, but not the adhyāya numbers The text is written in the centre and the comm of Nīlakaṇṭha above and below the text Legible but somewhat carelessly written, in tolerable condition The MS contains the Āpaddharma as well as the Mokṣadharma, but the latter sub-section is not used in the present Edition The MS gives no date either at the end of the Āpaddharma or of the Mokṣadharma

Dn$_3$ gives two star-passages not found in Dn$_1$, namely, 371* shared with K$_6$ Da$_2$ D$_{3\ 8}$, and 422* shared with K$_6$ V$_1$ B Da D$_{3\ 5\ 8}$. As to omissions, it has no less than 14 solitary omissions, four of which are by haplography 12 131 15^{c}–16^{d}, 132 5^{ab} (hapl), 136 145^{c}–146^{d} and 152^{a}–153^{b}, 137 23^{cd} (hapl) and 29–30, 138 12 (hapl), 141 23^{cd}, 142 12^{cd} and 28^{cd}, 150 7^{c}–8^{d}, 162 42, 164 from यथार्थं (in 13^{d}) up to व्यति (in 14^{d}) (hapl), and 166 8^{d}–10^{a} The shared omissions are sporadic, and all by haplography viz , 136 136^{cd} (with K$_{3\ 4}$ D$_{1-3\ 8}$), 139 7^{d}–8^{a} (with D$_{3\ 8\ 5}$), 148 22^{ef} (with D$_7$) and 24^{ef} (with D$_5$), and 152 3^{a}–4^{b} (with G$_1$) In other respects the MS agrees with Dn$_1$

Dn_4

Poona, Bombay Government Collection of MSS (deposited at the Bhandarkar Oriental Research Institute), No 29[e] of A 1879–80 Written on country paper in Devanāgarī characters Size 11 6″ × 8 1″, with 17–18 lines to a page and about 40 letters to a line Margins ruled, and adhy and śloka numbers supplied The text is written in the centre and the comm of Nilakantha above and below the text At the end of the Moksadharma we read शके १६८० बहुधान्यनामसंवत्सरे आषाढशुद्धे षष्ठी चन्द्रवासरे लेखकभगवानभट्टेन लिखितोयं पुस्तकम् ॥ Besides the Moksadharma sub-section used for the Crit Ed, the MS contains the Rājadharma sub section (written by the same भगवानभट्ट in Śaka 1678, Caitra, not used in the Śāntiparvan edition), as well as the Dānadharma sub-section of the Anuśāsanaparvan, copied in Śaka 1675, Śrāvana, by a scribe named राजेश्वर (— in the MS, the Dānadharma is said to belong to the Śāntiparvan itself), the Asvamedhaparvan (undated), the Āśramavāsikaparvan (written Śaka 1677, Mārgasīrsa), the Mausalaparvan (Śaka 1677, Mārgasīrsa), the Mahāprasthānikaparvan (Śaka 1677, Pauṣa) and the Svargārohanaparvan (Śaka 1677, Mārgasīrsa) The hand-writing of the concluding Books differs from that of the Rāja- and Moksa- sub-sections, as well as from that of the Dānadharma sub-section It seems, therefore, to be a patch-work MS, not perhaps very reliable The MS is dated circ A D 1758

It should be enough if only the differences of Dn_4 from the corresponding sub-section of Dn_1 are here noted down

Dn_4 gives the following star-passages, absent in Dn_1, and shared as indicated 471* (with $D_{2, 5, 8}$), 705* (with K_7 D_5 $D_{4, 6, 9}$), and 827* (with K_6 B_9 Da_3 a_4). Dn_4 also offers solitary omissions of no less than 17 passages (only 3 of which are by haplography) namely, 12 189 8, 200 from जन्मान (in 39[a]) up to कीर्तयि (in 40[b]), 205 8, 208 13[cd], 210 4[a]–11[d], 221 from गुरु (in 41[d]) up to श्रन्ति हु (in 43[a]), 221 58[c]–59[b] (hapl), 226 33, 263 31, 274 from तपोधना (in 12[b]) up to पिशाचाश्च (in 13[d]), 295 from प (in 36[e]) up to निर्मे (in 36[f]), 327 28, 327 75[cd] (hapl), 328 31[d]–32[e], 330 46[f]–47[c] (hapl), 330 65, and 338 from पुरुषो (in 22[d]) up to वहव (in 24[a]) Dn_4 also gives four other omissions, not common to Dn_1, but shared — all haplographically — as under 290 73[cd] (with K_2 $D_{5, 7}$), 297 9[cd] (with K_7 V_1 $B_{0, 8}$ $D_{4, 5, 7, 9}$ T $G_{1-3, 6}$), 327 34[c]–35[b] (with D_7), and 335 76[ab] (with $K_{2, 4}$)

There is a solitary transposition found in Dn_4 alone viz, 172 26 and 27 There is also an additional Colophon after 337 57, which is fonud in K_6 B_{7-9} Da_3 a_4 alone

Ds_1

Poona, Bombay Government Collection of MSS (deposited at the Bhandarkar Oriental Research Institute), No 39 of A 1879–80 Written on yellowish country

paper in Devanāgarī characters with the text of the Mokṣadharma in the centre, and the commentary of Vidyāsāgara on the same, named the Vyākhyānaratnāvalī, above and below the text Folios 681, with about 10 lines to a page and about 36 letters to a line Margins ruled and ślokas and adhyāyas numbered Undated

While there are no star-passages exclusively limited to Ds_{1}, the following have very limited sharers 482* (with Ds_{2} D_{2}), 497* (with Ds_{2} D_{5}), 870* (with Ds_{2} D_{8}), 713* and 808* (both, with $B_{0, 8}$ Da_{3} Dn_{1} n_{4} Ds_{2} $D_{2, 3, 6}$, 808* without Da_{3} and substituting D_{8} for D_{6}), and 841* (with Da_{4} Ds_{2} D_{7} T_{1} $G_{3, 6}$) Then we have the usual (i) NS minus primary ŚK and (ii) NS minus M group of sharers, illustrated, respectively, in 464*, 469*, 477*, 502*, 532*, 545*, 555*, 569*, 627*, 672*, 673*, 687*, 714*, 716*, 734*, 736*, 803*, and in 524*, 556*, 636* (plus M_{7}), 788*, 798*, 840*, 860*, 861*, 892* and 902* — the following two containing NS minus both primary ŚK and M 667* (plus M_{6}), and 724* (plus M_{7}) There follow also two instances of NS minus TG (viz, 717* [plus G_{1}], 804*), as also instances of NS minus ŚK (viz, 610*, 694*, 720*) Star-passages shared by the N Recension as a whole (with sporadic exceptions) are 490*, 559*, 653*, 756*, 882* and 901* In the following cases, amongst the several N Recension sharers, practically the whole B group is conspicuous by its absence 461* (with $K_{6, 7}$ Da_{4} Dn_{1} n_{4} Ds_{2} $D_{2-6, 8, 9}$), 479* (with K_{6} Dn_{1} n_{4} Ds_{2} $D_{2-6, 8}$), 484* (with $K_{6, 7}$ Da_{3} Dn_{1} n_{4} Ds_{2} $D_{2-6, 8, 9}$), 486* (with $K_{6, 7}$ Dn_{1} n_{4} Ds_{2} $D_{2-6, 8, 9}$), 494* (with $K_{6, 7}$ B_{7} Dn_{1} n_{4} Ds_{2} $D_{2-5, 8, 9}$), 561* (with $K_{6, 7}$ Dn_{1} n_{4} Ds_{2} $D_{2-4, 6, 8, 9}$), 708* (with $K_{4, 7}$ Dn_{1} n_{4} Ds_{2} $D_{3-7, 9}$), 612* (with K_{6} B_{9} Da_{3} a_{4} Dn_{1} n_{4} Ds_{2} $D_{2, 6}$), 693* (with $K_{6, 7}$ V_{1} B_{8} Dn_{1} n_{4} Ds_{2} D_{2-9}), 704* and 705* (both, with K_{7} Dn_{1} n_{4} Ds_{2} $D_{4, 6, 9}$ 705*, however, without Dn_{1}), 722* (with Dn_{1} n_{4} Ds_{2} $D_{2, 3, 7, 8}$), 785* (with $K_{6, 7}$ Dn_{1} n_{4} Ds_{2} $D_{2-5, 8, 9}$), 876* (with $K_{6, 7}$ V_{1} Dn_{1} n_{4} Ds_{2} $D_{2-5, 7-9}$), 898*, 914* (both, with $K_{4, 7}$ Da_{3} a_{4} Dn_{1} n_{4} Ds_{2} $D_{2-5, 7-9}$ T_{1} $G_{2, 3, 6}$ $M_{1, 5, 7}$), and 915* (with K_{7} Dn_{1} n_{4} Ds_{2} $D_{2-5, 8, 9}$) The remaining star-passages are shared by the group consisting of K_{6} V_{1} $B_{0, 6-9}$ Da_{3} a_{4} Dn_{1} n_{4} Ds_{2} $D_{2, 3, 5, 8}$, as illustrated by 649*, 805*, 810*, 813*, 836*, 846*, 848*, 851*, 866*, 887*, 891*, 904 and 905* Solitary departures from the group are illustrated in 684*, 814* (both, with plus K_{4}), 651* (with minus V_{1}), 786*, 809* (both, with minus B_{0}), 743*, 754*, 815* 838* (all, with minus D_{5}), 654*, 675* (both, with plus D_{6}), 685*, 691*, 747*, 750*, 769*, 833* (all, with plus D_{7}), 650* (with plus D_{9}), and 775* (with plus G_{2}) Two departures 520* (with plus K_{4} minus D_{2}), 511A* (plus K_{6} D_{6}), 787* (plus K_{7} minus D_{2}), 771* (minus V_{1} D_{5}), 503* (minus V_{1} D_{8}), 755*, 790*, 795* (all, minus V_{1} plus D_{7}), 689* (minus D_{5} plus M_{7}), 496*, 499*, 735* (all, minus D_{5} plus D_{6}), 500*, 540*, 626*, 631*, 690*, 695*, 701*, 706* (all, plus $D_{6, 7}$). Three departures 491* (plus K_{4} $D_{6, 7}$), 465* (minus V_{1} D_{8} plus D_{6}), 458* (minus $B_{6, 7}$ plus D_{6}) and 715* (plus $D_{6, 7}$, minus D_{8}) The rest are . 509*, 511*, 531* and 693*, the details of which need not be specified

Śānti 11*

Coming to omissions, Ds_1 presents as many as twenty-two solitary omissions, only five of which are by haplography These are 12 187. 1, 35^{cd}, 192 52–53, 202 from अन्तर्भूमि (in 14^c) up to निवस (in 14^d), 205 from मृशे (in 26^b) up to प्रमो (in 26^d), 220 36, 222 16^a–17^b, 230 3^{ab}, 284 from निश्चयम् (in 38^b) up to श्रमिण (in 39^c), 288 43^c–44^d (hapl), 290 12^{ab}, 290 93^{ab} (hapl), 292 9^{cd}, 295 19^{ab}, 295 45^{bc} (hapl), 296 21^{abcd} (hapl), 300 7^{cd} (hapl), 301 12^d, 309 29^c–30^b, 327 24, 81^a–82^a, 83 Solitary sharers in the Ds_1 omissions are K_4 in 303 7^{ab} (hapl), V_1 in 242 9^{ab}, Ds_2 in 267 4^b–5^a (hapl), D_8 in 302 7^c–8^d, 305 4^{cd} and 317 10 (both, by hapl), G_1 in 263 23^d–24^c and G_2 in 169 18–20 (both, by hapl) Primary ŚK sharers, viz , $Ś_1$ $K_{1\ 2\ 4,\ 7}$, in 195 12^c–13^b (hapl), $K_{1\ 2\ 4}$ Da_3 Dn_1 D_4 $G_{1\ 2}$ M_6 in 291 1^{cd} (hapl), and $K_{1\ 2\ 4}$ M_6 in 293 14^c–15^b (hapl). B group sharers, viz , $B_{0\ 6-9}$ D_6, in 169 9^{cd}, $B_{7\ 9}$ in 187 60^{ab}, and Da_3 a_4 in 296 48^{ab} (hapl) D group sharers, viz , Dn_1 n_4 Ds_2 $D_{2\ 3\ 8}$ in 303 9^c–10^b (hapl), Dn_1 Ds_2 $D_{2\ 3\ 8}$ in 262 21^a–22^b (hapl), $D_{2\ 6\ 8}$ G_2 in 266 7^{ab} (hapl), and $D_{6\ 7\ 8}$ in 289 7^d–8^a (hapl) Star-group sharers, viz , K_4 B_0 Dn_1 n_4 $D_{2\ 3\ 8}$ in 240 10^{ef} (hapl), K_4 V_1 $B_{0\ 6}$ Da_3 Dn_1 n_4 Ds_2 $D_{2\ 3\ 8}$ in 254 12^{ab}, K_6 B_0 Dn_1 n_4 Ds_2 $D_{2\ 3\ 8}$ in 326 45^{ab} Finally, other sporadic sharers are 308 178^c–179^b (K_1 B_0, hapl), 219 10^{cd} ($K_{6\ 7}$, hapl), 251 2 (K_4 D_8, hapl), 268 13 (K_7 D_2, hapl), 297 8^{cd} (D_8 G_2, hapl), 303 4^{ab} ($K_{2\ 4}$ Ds_2 $D_{7\ 8}$ $G_{1\ 2}$, hapl), 306 40^{cd} ($K_{2\ 7}$ T_1), and 348 8^{cd} (K_7 $D_{4\ 9}$, hapl)

Turning to transpositions, there is only one solitary case belonging to Ds_1, viz , 12 170 6 and 7 One more, 259 21 and 22, seems mainly a southern characteristic, being shared by Ds_1 with Ds_2 T G_{1-3} M_5. The transposition of 254 10 and 11 is shared by V_1 $B_{0\ 8}$ Dn_1 n_4 Ds_2 $D_{2\ 3\ 8}$, while the remaining three cases belong mainly to the star-group namely, 169 11^{cd} and 11^{ef} (with K_6 V_1 $B_{0\ 7-9}$ Da_3 a_4 Dn_1 n_4 Ds_2 $D_{2\ 3\ 8}$), 220 100^{cd} and 100^{ef} (with K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds_2 $D_{2-6\ 8}$), and 322 3^{ab} and 3^{cd} (with K_6 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds_2 $D_{2\ 8\ 3}$)

Ds_1 gives two Mokṣadharma Appendix passages Nos 28 and 32, the first shared with $K_{1\ 2,\ 4\ 6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds_2 D_{2-9}, i e , the N Recension as a whole, and the second with $K_{1\ 2\ 4\ 6}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds_2 $D_{2\ 3\ 5\ 7\ 8}$ T $G_{1-3\ 6}$, i e , the NS Recensions minus the M version

Of additional Colophons, Ds_1 alone has one after 12 331 18, while that after 336 61, it shares with Ds_2 alone The Colophon placed after 171 61 is shared by K_1 $B_{0\ 6-8}$ Da_3 a_4 Ds_2 $D_{2-5\ 9}$, while that following 171. 475* is the regular Colophon of the adhy The Colophon placed after 224 31 (shared with $K_{4\ 6\ 7}$ Dn_1 n_4 Ds_2 D_{2-9} T $G_{1\ 3\ 6}$ $M_{1\ 5-7}$) is absent in the primary ŚK, V and B groups, and that following 322 12 is shared with Ds_2 T $G_{1-3\ 6}$ $M_{1\ 5-7}$, and is obviously a characteristic of the S Recension, while the one placed after 326 71^{cd} is shared with Ds_2 D_7 T $G_{1-3\ 6}$, i. e , with the S minus M group.

D_{s2}

Tanjore, Sarasvathi Mahal Library, No 1141 Written on country paper in Devanāgarī characters Size $16\frac{1}{2}'' \times 6\frac{1}{2}''$, total number of folios 413, with text in the centre and the commentary of Vidyāsāgara called the Vyākhyānaratnāvalī above and below the text Margins ruled in double red lines, and the adhy numbers and Colophons written in red ink Has occasional marginal corrections and even additional शोधपत्राणि or correction-folios It ends with — इति श्रीपरमहंसपरिव्राजकाचार्य अभयानन्दपूज्यपादशिष्येण आनन्दपूर्णमुनीन्द्रेण विद्यासागरापरनामधेयेन विरचितायां व्याख्यानरत्नावल्यां मोक्षधर्मटिप्पणिकायां समाप्तो मोक्षधर्मः ॥ The MS was collated at Tanjore, and is undated

As full details of D_{s1} have been already given above, only the special characteristics of D_{s2} are noted below

As regards star-passages, the text underlying D_{s2} gives the following 13 additional passages absent in D_{s1}, in 10 of which there is no B version sharer One of the 3, namely 469*, is shared by NS minus primary ŚK, another — 524* — by NS minus M, and the third, 859*, by NS minus primary ŚK and V_1 Another set of 3 — viz, 679*, 763*, 797* — is shared by K_7 $D_{4\ 8}$ ($D_{5\ 6}$ being the added sharers in the first) Star passage 457* is shared by K_7 D_7 T $G_{1-3\ 6}$ $M_{1\ 5-7}$, and 835* by D_7 T $G_{1-3\ 6}$, while 460* and 498* are shared, both, by K_7 $D_{n1\ n4}$ $D_{2\ 8\ 6\ 8}$, and 478* by K_7 $D_{n1\ n4}$ $D_{4\ 6\ 8}$ Finally, 779* is shared by $K_{1\ 4}$ V_1 $D_{4\ 7\ 8}$ T_2 $G_{1\ 3\ 6}$, and 911* by K_7 $D_{4\ 5\ 6}$ G_2 $M_{1\ 5\ 7}$ — both without any B group sharer

As to omissions, D_{s2} gives three solitary omissions by haplography — namely, 12 292 35^{d}–36^{a}, 309 58^{c}–59^{b} and 336 47^{cd} — as also, two without haplography — namely, 190 7^{c}–8^{d}, and 334 6^{ab} For the omission of 252 6^{cd}, D_{s2} has D_4 as the solitary sharer, for 301 5, K_4, and for 306 6, only D_7, while for 290 19^{cd}, we have D_2 G_2 — these four omissions being by hapl The remaining two cases of omission — 169 11^{ef} and 12^{ef} — are shared by D_{s2} with K_7 V_1 $B_{0\ 6-9}$ $D_{a3\ a4}$ $D_{3\ 5\ 7}$ G_2 $M_{1\ 5-7}$

In the following two transpositions, 169 12^{ab} and 12^{cd} (second time), as well as in 169 13 and 14^{abcd}, D_{s2} has as sharers K_6 V_1 $B_{0\ 6-9}$ $D_{a3\ a4}$ $D_{3\ 5-7}$ G_2 ($M_{1\ 5-7}$ being added sharers in the first case) For details, see D_{s1}

D_1

Poona MSS Collection of the Bhandarkar Oriental Research Institute, No 237 The MS was received as a kind present from the Vice-Principal of the Raghunath Temple Pāthaśālā, Kashmir It is, however, written in Devanāgarī characters on old country paper, somewhat damaged Margins ruled in red Colophons, adhy numbers and dandas also supplied in red, but only for the first few folios Total number of folios 173 for Rājadharma, plus 66 for the Āpaddharma, the Moksadharma being

absent. The initial and the concluding folios are damaged The MS. has a lacuna covering the text from 79. 28^d up to 108 5^a, and consequently, the star nos 196* to 247* There is a coloured drawing on the concluding folio Size of folios 12″ × 6″, with 12 lines to a page, and 34 letters to a line The MS begins from 12. 10 1, and is undated

In the Rājadharma, D_1 presents only *one* solitary star-passage, 120*, and two more with a very limited sharing, namely, 11* (with $K_{1\,3\,4}$, $Ś_1$ missing), and 288* (with $Ś_1$ $K_{1\,2}$). The following star-passages are common to the N Recension with the few exceptions noted 20*, 23*, 24*, 249*, 257*, 146*, 15*, 160* (the first five, except D_7, $Ś_1$ missing in the first three, the sixth, except D_{a1} D_7, plus T_1, the next, except K_8 $D_{1\,7}$ (B_1 om), and the last, except B_1 Da D_7) Star nos 42*, 56*, 70* 117* and 148* are shared by NS minus primary ŚK, 73*, 79*, 80*, 121*, 248* by NS minus M, 86 by $Ś_1$ K $D_{4\,7\,8}$ T $G_{1\,2}$, and 261* by $Ś_1$ K_{1-4} $D_{4\,7}$ T $G_{1\,3\,4}$ (i e, without BM and a few others) The remaining stars in D_1 are shared by a group consisting of $K_{4\,6}$ V_1 B Da Dn $D_{2\,7\,6\,8\,8}$, as illustrated in 40* and 52* only. Solitary departures from the group are 49* (with minus K_4), 51* (with minus K_6), and 132* (with minus D_4). Two departures are illustrated in 71* (plus K_2 minus D_8) and 130* (minus Da D_8) Three departures are illustrated in 90* (with plus K_2 minus K_6 D_8), 72* (with plus K_2 minus B_1 D_2), 105*, 106*, 108* (all, with minus K_4 D_8 plus D_4), and 46* (with minus K_4 Da plus T_2) The rest are 25*, 75* 76*, 78* and 93*

In the Āpaddharma, there are three cases of N minus B viz, 301* (the maṅgalācaraṇa stanza), 324* (with $Ś_1$ $K_{1\,3\,4}$ $D_{4\,9}$) and 412* (with $Ś_1$ K V_1 Da D_{n1} n_8 $D_{2-4\,7-9}$ T G_6) Star no 377* is shared by N (except D_1) M, while 312* belongs to the group with two departures minus K_4 D_{n3} These are all the Āpaddharma stars in D_1

Turning to omissions in D_1, in the Rājadharma, it presents no less than 39 solitary omissions, 22 of which are by haplography and 17 without haplography The instances of the former are 12 15 12^a–13^b, 26 10^a–11^b and 22^b–23^c, 29 28^d–30^a, 37 12^{bcde}, 38 27–28 and 36^c–37^d, 47 2^c–3^d and 35^c–36^b and 52^c–53^b, 47 80*, lines 5–6, 49 74^{ab}, 54. 29–30, 66 22, 77 5–6, 78 31^a, 79 from स्रेत (in 15^d) up to क्षीयमाणा (in 16^a), 109 1^{cd}, 111 26, 124 from मस्म्यसु (in 51^c) up to तस्मि (in 52^a), 116 19^b–21^a, and 128. 5^c–6^b The instances of the latter are 28 from 52^c up to तृप्यते (in 53^d), 35 9^d, 36 5^{cd}, 37 1, 45 14^a–15^c and 16^c–17^d, 47 79* line 10, 49. 23^c–24^d and 27^{cd}, 58 from ददाति (in 17^c) up to रहस्यं (in 19^a), 69 54^a–55^b and 59^a–60^b and 61^a–62^b, 74 21, 120 53^c–54^b, 121 from धर्मपालो (in 20^c) up to नारायण (in 22^b), and 124 43 So many solitary omissions, haplographical and non haplographical, unless there is something in the matter thus omitted, should normally argue carelessness on the part of the scribe or a defective

original — The shared omissions in D$_1$ in the Rājadharma are also quite considerable Thus, by haplography, we have the omission of 12 71 7^{ab} (shared with Ś$_1$), of 47 24 (with Ś$_1$ K$_1$), of 113 11^c–12^b and 122 9^a–11^b (both, with Ś$_1$ K$_{1\ 2}$), of 124 53^c–54^b (with Ś$_1$ K$_{1-3}$), of 109 6^{ab} (with Ś$_1$ K$_{1-4}$), of 68 10^d–13^c, 78 19, 120 37^c–38^b (all, with Ś$_1$ K$_{1\ 2\ 4}$), of 59 38^a–39^b (with Ś$_1$ K$_{1\ 2\ 4}$ D$_7$ T$_1$), of 50 10^c–11^b (with Ś$_1$ K$_1$ B$_1$), of 67 11^{cd} (with Ś$_1$ K$_1$ B$_1$ D$_2$), of 57 33–34 (with Ś$_1$ K$_1$ M$_2$), of 128 45^{ab} (with Ś$_1$ K$_{2\ 4}$), of 128 35^c–36^b (with Ś$_1$ Da$_1$), of 108 11^c–12^d (with K$_1$), of 10 25^a–27^b, 11 7 and 25^{ab} and 78 15–17 (all, with K$_{1\ 2}$), of 16 15^{cd} (with K$_{1-4}$ D$_{4\ 7}$ T$_1$ G$_3$), of 10 11 (with K$_{1\ 2\ 4}$), of 128 37 (with K$_{1\ 2}$ D$_4$ G$_{1\ 2}$), of 75 18 (with K$_2$), of 68 18, 110 11, 119 17 (all, with K$_{2\ 4}$), of 68 33 (with K$_{2\ 4}$ D$_7$), of 68 15 (with K$_{2\ 4}$ D$_8$), of 70 3^{cd} (with K$_{3\ 5}$ T$_2$), of 111 17 (with K$_4$), of 46 4^{ab} (with K$_4$ B$_1$ D$_4$), of 113 13^e–14^b (with V$_1$), of 63 29^c (with B$_0$), of 79 7–8 (with B$_1$), of 37 24^{cd} (with D$_4$ G$_3$), of 74 10 (with D$_5$), of 78 26 (with D$_{5\ 8}$ G$_1$), of 49 70–71 and 58 20^c–22^b (both, with G$_1$), and of 70 14^c–16^b (with M$_4$) Without haplography, we meet with the omission of 12 29 85^{cd} (with Ś$_1$ K$_1$), of 47 80*, lines 1–2 (with Ś$_1$ K$_{1-3\ 5}$ D$_{4\ 8}$), of 132 2^{cd} (with Ś$_1$ K$_{2\ 4}$), of 16 23*, line 2 (with K$_{1\ 2\ 4}$), of 12 1^{cd} (with K$_2$), and of 48 5^{ab} (with D$_4$) So many omissions are no doubt abnormal and would argue carelessness on the part of the copyist, unless — subjectively considered — the matter omitted deserves to be so treated

There is an equal plethora of omissions in D$_1$ in the Āpaddharma section also The solitary haplographical omissions are 12 131 11^c–13^b, 132 9^c–10^b, 136 15^b–16^a and 148, 137 25^{cd}, 138 15^c–16^b, 139 from ते (in 78^c) up to नाहृ (in 84^c), 145 2^{ab}, 148 24^c–25^d, 149 from विना (in 16^b) up to स्नेह (in 18^a), 152 17^{cd}, 156 5^{cd}, 157 18^{cd}, 158 12^{cd}, 159 9^c–20^b, and 40, and 160 from तपो (in 23^b) up to श्र (in 25^a) The solitary non-haplographical omissions are 12 136 47 and 116–117, 137 27^c–29^b and 51^c–52^b, as also from चापरे (in 86^b) up to नित्त (in 87^d), 138 19^{ab}, 142 from पितो (in 1^c) up to कान्य (in 2^a), 161 36 and from विधिर् (in 45^c) up to हीनोऽपि (in 46^c), and 162 3^b–4^c The shared haplographical omissions in D$_1$ are the following 12 139 68–69, 149 29, 155 9–10 (all, with Ś$_1$ K$_{1\ 2\ 4}$), 167 4^c–5^d (with Ś$_1$ K$_{1\ 2\ 4}$ D$_3$), 150 8^{cd} (with Ś$_1$ K$_{1\ 2}$ D$_8$), 157 17^{cd}, 158 6^d–7^a, 161 43^{ef} (all, with Ś$_1$ K$_{2\ 4}$), 159 52^{cd} (with Ś$_1$ K$_{2\ 4}$ B$_1$), 139 32^c–33^b, 166 9 (both, with K$_{2-4}$), 144 10^b–11^a and 147. 17^c–18^b (both, with K$_{2\ 4}$), 136 136^{cd} (with K$_{2\ 4}$ Dn$_3$ D$_{2\ 3\ 8}$), 161 12^a–13^b (with K$_{2\ 4}$ D$_9$), 148 33^{cd} (with K$_3$), 136 101^{cd} (with K$_{3\ 4}$ D$_7$ G$_2$ M$_{1\ 3}$), 148 23^{ef} (with K$_4$ B$_2$ Da$_1$ Dn$_1$ n$_3$ D$_{5\ 9}$ T$_2$), and 140 14^d–15^a (with B$_1$) The shared non-haplographical omissions are 162 12^{ab} (with Ś$_1$ K$_{1\ 2\ 4}$), 139 from नराधिप (in 7^b) up to ब्रूहि (in 7^d) and 139 8 (both, with Ś$_1$ K$_{2\ 4}$), 133 1^{cd} and 136 82 (both, with K$_2$), 163 13^b–14^c (with K$_{2\ 4}$), and 149 70^c–71^d (with K$_4$) Since D$_1$ is a copy prepared from an original in Kashmir, we have to carefully survey, in particular, the non-haplographical omissions from the point of view of the subject-matter.

The transpositions in D_1 in the Rājadharma are four in number, three of which, namely, 34 11^{ab} and 11^{cd}, 46 17 and 18, and 118 11^{ab} and 11^{cd} are peculiar to D_1 alone, while 34 10 and 11 is shared with K_2 — In the Āpaddharma, there are three transpositions 159 39^{cd} and 39^{ef} (with $Ś_1$), 162 12^{cd} and 13^{ab} (with $Ś_1$ $K_{1\ 4}$), and 147 8^{ab} and 8^{cd} (with K_6 Dn_1 n_3 $D_{2\ 8}$)

The additional colophons in D_1 in the Rājadharma are shared as under after 31 12 and 45 18^{ab} (both, with $Ś_1$), after 29 137 and 32 8 (both, with $Ś_1$ K_1), after 24 15, 27 26 and 38 25 (all, with $Ś_1$ $K_{1\ 2\ 4}$), and after 39 37 (found in all MSS except D_8) which has been already commented upon before (p LXIII) — In the Āpaddharma there is an addl colophon after 150 18, shared with $Ś_1$ K V_1 B Da Dn_1 n_2 $D_{2-5\ 7-9}$ T_2 G_1 M, and after 151 18, shared with $Ś_1$ K V_1 $B_{0-2\ 4\ 6}$ Da Dn_1 n_3 $D_{2-5\ 8\ 9}$.

D_2

Madras, Adyar Library, No X B 11 Written on country paper in Devanāgarī characters Size 11″ × 5″ It contains all the three sub-sections of the Śāntiparvan, separately paged, there being 152 pages for the Rājadhaima, 51 for the Āpaddharma and 257 for the Mokṣadharma The MS is in fairly good condition except for the last subsection, the folio edges of which are slightly damaged At the end of the Āpaddharma, the MS gives the date, cir A D 1685, in these words संवत् १७४० । ज्येष्ठवदि तृतीया ॥ There is no similar entry at the end of the other two sub sections

Turning to the D_2 star-passages in the Rājadharma, we find that there is no solitary star-passage in the MS There are a few stars with sporadic sharers, e g, 54 (with Dn $D_{3\ 6}$ T G), and 215* (with K_6 Dn $D_{3\ 5\ 6\ 8}$) There are, next, regular N Recension stars like 4*, 10* (both, with $Ś_1$ K_1 D_1 missing, the latter, except D_7), 20*, 23*, 24* (all, except D_7 with $Ś_1$ missing), 45* (except K_3 $D_{4\ 7}$, B_1 om), 204* (minus $Ś_1$ $K_{1\ 2}$, B_1 D_1 missing), 146* (minus Da_1 D_7), 160* (except B_1 Da D_7), 237* (D_1 missing), 249* and 257* (both, except D_7), 296* and 297*, as also N minus ŚK stars like 119* (minus B_{0-2} $D_{1\ 4\ 8}$), and 136* and 156* (both, minus B_2 $D_{1\ 4\ 7}$) There is also the S Recension star, 207* (with Dn $D_{6\ 7}$ S) Next, we have the NS minus primary SK stars (allowing slight occasional variation) like 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 147*–149*, 206*, 211* and 212* (last two, with B_1 D_1 missing), 217*, 219*, 221*, 246*, 250*, 256*, 258*, 290*, 293* and 294* There are next NS minus M stars like 73*, 79*, 80*, 121*, NS minus primary ŚK and M, like 76*, 211*, and NS minus primary ŚK and TG, like 222*, and NS minus $Ś_1$ $K_{2\ 6}$ Da_2 G_2 and minus $Ś_1$ $K_{2\ 4}$ Dn $D_{1\ 6}$ T_2 G_1, respectively, like 117* and 118*

The remaining star-passages are shared with the group consisting of $K_{4\ 5}$ V_1 B Da Dn $D_{3\ 5\ 6\ 8}$, as instanced in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299* Solitary departures from the group are 270* (plus K_1), 66* (plus K_3), 152*, 262*,

265* and 295* (all, minus K_7), 287* (minus B_1), 40*, 52* (both, plus D_1), 101*, 102*, 116* (all, minus D_5). Two departures are illustrated in 300* (plus $Ś_1$ minus K_4), 271* (plus K_1 minus K_4), 263* (minus K_4 B_1), 49* (minus K_4 plus D_1), 100*, 112*–115* (all, minus K_4 D_2), 51* (minus K_6 plus D_1), 132* (minus Da plus D_1), 130* (plus D_1 minus D_3), and 107* (plus D_4 minus D_3). Three departures are illustrated in 133* (plus $K_{2\ 3}$ minus D_3), 89* (plus K_2 minus K_6 D_8), 71*, 93* (both, plus K_2 D_1 minus D_3), 65* (plus K_2 D_7 M_2), 25* (plus K_3 D_1 minus B_1), and 213* (minus K_4 B_1 D_5). The rest are 7*, 8*, 46*, 72*, 75*, 90*, 105*, 106*, 108*, 183* and 186*, with divergent details.

Turning to the D_2 star-passages in the Āpaddharma, we have first to note a few sporadic cases like 306* and 375* (both, with K_7 Dn_1 n_3 $D_{3\ 8}$), 353 (with K_5 B_4 Dn_1 n_3 $D_{4\ 8}$ T_2), 371* (with K_2 $D_{2\ 3}$ Dn_3 $D_{4\ 8}$), 410* (with K_5 D_4 Dn_1 n_3 $D_{3\ 8}$), and 425* (with K_7 Dn_1 n_3 $D_{3\ 4\ 8}$) all of which lack the B group sharer, 323* (with $Ś_1$ K Dn_1 n_3 $D_{3\ 4\ 8}$), 391 and 393* (both, with K_2 D_4 Dn_1 n_3 $D_{3\ 4\ 8}$) are the most outstanding examples of the same. Then we have examples of NS minus primary ŚK sharers like 382*, 409* and 423*, NS minus M sharers like 412 and 429*, and NS minus TG, like 377. Most of the other star-passages are shared by the group consisting of $K_{6\ 8}$ V_1 B D_4 Dn_1 n_3 $D_{3\ 4\ 8}$, as exemplified in 309, 314*, 316*, 319–322*, 347, 361*, 379* and 401*. Solitary departures from the group are illustrated in 348–350, 358*, 363*, 373*, 435* (all, minus K_3), 357* (plus K_4), 364*–366*, 368*, 380* (all, plus D_4), and 374* (minus D_5). Two departures are illustrated in 370* (minus K_3 plus K_4), 439*, 440* (both, minus K_8 D_{12}), 422* (minus K_3 Dn_1), 372* (minus K_3 Dn_3), 386*, 388* 396* (all, minus K_3 plus D_4), and 397* (plus K_4 D_4). Three departures in 385*, 413*, 414* (all, minus K_3 plus K_4 D_4), 310* (minus K_8 B_1 D_5), 312* (minus K_3 Dn_3 plus D_4), 352* (minus K_3 $D_{3\ 8}$), 307 (plus K_4 $G_{1\ 6}$), and 381* (minus Dn_3 D_3 plus D_4). The rest are 311*, 362*, 383* and 402*.

In the Mokṣadharma, D_2 presents stars with some sporadic sharers, as for example, 471* (with Dn_4 $D_{5\ 8}$), 722* (with Dn_1 n_3 D_5 $D_{3\ 7\ 8}$), 751* (with Dn_1 n_4 D_5 $D_{3\ 5\ 7\ 8}$), and next, some N Recension star-passages—in both of which the B group is almost entirely absent—the latter being 460* (with K_6 Dn_1 n_4 Ds_2 $D_{3\ 6\ 8}$), 461* (with $K_{6\ 7}$ D_{34} Dn_1 n_4 D_5 $D_{3-6\ 8\ 9}$), 478* (with K_7 Dn_1 n_4 Ds_2 $D_{1\ 6\ 9}$), 479 (with K_6 Dn_1 n_4 D_5 $D_{3-6\ 8\ 9}$), 481* (with $K_{6\ 7}$ D_{13} Dn_1 n_4 Ds $D_{3-6\ 8\ 9}$), 486* (with $K_{6\ 7}$ Dn_1 n_4 D_5 $D_{3-6\ 8\ 9}$), 498* (with K_6 Dn_1 n_4 Ds_2 $D_{8\ 6\ 8}$), 561* (with $K_{6\ 7}$ Dn_1 n_4 Ds $D_{3\ 4\ 6\ 8\ 9}$), 612* (with K_6 B_3 D_{13} a_4 Dn_1 n_4 Ds D_6), 693* (with $K_{6\ 7}$ V_1 B_3 Dn_1 n_4 Ds D_{3-9}), 785* (with $K_{6\ 7}$ Dn_1 n_4 Ds $D_{3-6\ 8\ 9}$), 876* (with $K_{6\ 7}$ V_1 Dn_1 n_4 Ds $D_{2-5\ 7-9}$), 898* (with K_7 Dn_1 n_4 Ds $D_{3-5\ 8\ 9}$), and 915* (with K_7 Dn_1 n_4 Ds $D_{3-5\ 7-9}$). Next we come across the N Recension stars, with sporadic exceptions in some cases, e g, 490* (N except B_6), 559* (except $K_{3\ 4\ 7}$ $D_{4\ 7\ 9}$), 653* (except K_7 $D_{4\ 7\ 9}$, plus M_6), 756*, 882* (minus D_5), and 901* (minus K_7)—$Ś_1$ D_6 missing in the

case of the last three Also, we have N minus primary ŚK (as in 715*), and N minus ŚK (as in 694* 713*, 720* and 808*), with occasional divergence Next, there are the usual examples of NS minus primary ŚK (as in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 667*, 672*, 673*, 687*, 714*, 734*, 803* 859* and 914* — the last without B also), besides two cases of NS minus ŚK (viz., 610*, 720*) Next we come to NS minus M, e g., 524*, 556*, 636* (except M_7), 724*, 788*, 793*, 840*, 860*, 861*, 892* and 902*, and NS minus primary ŚK and M namely, 545* (except M_5), and 724* (except M_7), and minus primary ŚK and TG [G_1, however, included], 717*, 804* The remaining stars in D_2 are shared in a group consisting of K_6 V_1 B_{6-9} $Da_{3\ 4}$ $Dn_{1\ n4}$ Ds $D_{3\ 5\ 8}$, as illustrated in 649 , 786 , 887*, 891*, 904* and 905* only Solitary departures from the group are 684* (plus K_4), 651*, 805*, 810*, 813 , 836*, 848*, 851* and 866 (all, minus V_1, there being a lacuna in V_1 for the last 7 stars), 743*, 754* (both, minus D_5), 654 , 675* (both, plus D_6), 685*, 747*, 750*, 769* (all, plus D_7), 650* (plus D_9), and 776 (plus G_2) Two departures from the group are illustrated in 814* (plus K_4 minus V_1), 511A* (plus K_7 D_6), 809*, 846* (both, minus V_1 B_6), 771 , 815*, 838* (all, minus V_1 D_5), 503* (minus V_1 plus D_6), 691 , 755*, 790*, 795* and 833* (all, minus V_1 plus D_7), 753* (minus D_3 plus D_7), 496*, 499* and 735* (all, minus D_5 plus D_6), 500* 540*, 626*, 631*, 690*, 695*, 701* and 706 (all, plus $D_{6\ 7}$), and 689* (minus D_5 plus M_7) Three departures from the group are 491* (plus K_4 $D_{6\ 7}$), 465* (minus V_1 D_3 plus D_6), and 458* (minus $B_{6\ 7}$ plus D_6) The rest are 475*, 488*, 511*, 531* and 804*

Turning to omissions in D_2, in the Rājadharma, it presents the following solitary omissions, (i) without haplography 12 4 from 2^b up to कन्यार्थे (in 3^d), 19 21, 25 3^a–6^a and 20^c, 29 from 125^c up to य (in 127^a), 35 10^c–11^b and from त्यग (in 14^b) up to न्येव तु (in 16^a), 39 14^d–16^a, 49 45^c–46^b and 59 , 59 7^d, 63 from ण (in 7^d) up to the end of 8, and from आश्रम (in 11^c) up to अल्पान्त (in 13^a), as also 18^a–19^b, 65 from शुश्रूषा (in 18^a) up to the end of 19^b, 67 9, and from न (in 27^a) up to नि (in 28^c), 68 from से (in 26^a) up to 27^d, 72 16^a–17^b, 97 1 (with ref), 103 13^c–29^a, 105 from तार्थे (in 42^c) up to ज्ञान्ते (in 44^a), 120 from निज्सति (in 43^c) up to यत्र (in 44^c), and from ध (in 49^b) up to 121 7, 122 6^c–7^d, and from रक्षो (in 45^d) up to प्रभु (in 47^b) (ii) With haplography 12 12 10, 16 from स (in 17^a) up to निवा (in 18^c), 29 from सूय (in 84^b) up to व्यभ (in 85^d), 69 33^a–34^b, 72 28^d–29^c, 78 from वृत्त (in 3^c) up to परा (in 4^c), 86 from सेना (in 30^d) up to विश्व (in 32^b), 95 4–5, and 110 from धर्म (in 10^b) up to स (in 10^d) These solitary omissions are much more than normal The shared omissions are 67 11^{cd} (hapl, with $Ś_1$ K_1 B_1 D_1)), 85 3 (hapl., with $Ś_1$ $K_{1,2}$ $D_{4\ 6}$ G_3), 84. 41 (hapl., with $Ś_1$ $K_{2\ 4\ 5}$ D_8), 76. 16^{ab} (hapl, with K_8 B_1 $D_{8\ 5}$), 66. 14 (with K_8 $D_{3\ 5}$), 67. 5^{bc} (hapl., with K_4 Da $D_{8\ 5}$ G_1), 101. 33^{ab} (with K_5 V_1 B Da Dn $D_{3\ 5\ 6\ 8}$), 126 45^{ab} (with K_5 B Da Dn $D_{3\ 5\ 6,\ 8}$), 29. 51 (hapl, with K_6 Dn_2 $M_{1\ 8}$), 92 44^c–45^b (hapl., with K_5 $D_{3\ 5}$ G_1), 74 10^{ab} (with V_1 B Da $D_{3\ 6}$ $M_{1\ 3\ 4}$), 47 79*, lines 7–8 (hapl, with V_1 $B_{0\ 1\ 3-5}$ Da $D_{3\ 5-7}$ T_2), 29 28^c–29^d

(hapl, with B0 1 5 D6), 17 19c–20b (hapl, with B1), 87 16 (with D8), 92 31–32 and 99 29 (both hapl, with D3 5), 61 19cd and 91 9 (both, with D3 5 6, second hapl), 33 3 (hapl, with D4), 99 42ab (with D6), 47 48 (hapl, with T2), and 65 from सुनयो (in 3a) up to श्रेष्ठो (in 3b) (hapl, with M2) — In the Āpaddharma, D2 presents the following solitary omissions (i) without haplography 137 2abc and 52c–53b, 138 4ab, and 149 from परगच्छय (in 17d) up to प्राणिना (in 19b) (ii) With haplography 137 from निवेशने (in 4b) up to दत्त (in 4d), 141 10c–11b, 143 from यो$\,$ऽह (in 3f) up to विसृज्य (in 5b), and 152 from स्तथैव (in 8b) up to वेग (in 8d) The shared omissions are two only 149 70ab (hapl, with K3 5 V1 B0–2 Da Dn1 n3 D3 5 8 G1) and 137 from दारुषु (in 40d) up to रिव (in 41d) (hapl, with K5 D3) — In the Moksadharma, D2 presents the following solitary omissions (i) without haplography 12 186 2a–3b, 200 from पुराण (in 7b) up to नयान (in 10b), 201 from नित्य (in 28c) up to श्वैव (in 29d), 210 9c–10d, 224 from वलौ (in 17b) up to सयान्ति (in 20c), 239 from यथा (in 1c) up to तथा (in 3b), 241 from एव (in 9a) up to ज्ञान (in 10c), 244 from प पृथ्वी (in 2b) up to न्मूर्ति (in 3d), 253 from च (in 16c) up to वर्तनम् (in 16d), 263 from धार्मिका (in 54c) up to परम (in 55d), 267 8, 272 15a–16b, and योगिना (in 37a) up to प्येव (in 38c), 285 from धर्मा (in 22a) up to सवि (in 23b), and from प्रयान्ति (in 38c) up to दारुण जी (in 39c), 288 from मत् (in 3d) up to धीरवा (in 5a), 289 from यमात्मान (in 33c) up to शीघ्र (in 34c), 290 from चाश्रितम् (in 22b) up to मो (in 23d), 293 44c–45d, 294 from प्रकृते (in 34d) up to पञ्च (in 35d), 303 from the initial ref up to यथा (in 1d), 306 from विदो (in 106b) up to विमोक्ष (in 107b), 309 from पितामहा (in 71d) up to गम्य रस (in 73a), 311 20c–21b, 315 38–39, 320 from इत्येव (in 1a) up to प्राति (in 1c), 324 18b–19c, 326 85c–86d, and 330 3c–4b (ii) With haplography 12 187 from ह्या (in 15a) up to तु (in 16d), 200 35b–36c, 206 from नश्र (in 17c) up to अभिमा (in 19c), 216 9–12, 217 from मात्मना (in 27b) up to वेक्षस्व (in 28c), 220 from दुरुजमा (in 117a) up to सर्वगतैरभि (in 118a), 267 4c–5b, 273 from तया (in 19a) up to सचिन्त (in 20c), 276 1, and from ततस्तत (in 18b) up to श्रमाणा (in 14b), 277 14c–15d, 289 8ab, 292 17cd, 295 31, 308 120c–123b, 309 from मन्तको (in 41a) up to न्वकार (in 43a), and 349 6a–7b The shared omissions are the following 12 258 68 (hapl, with Ś1 K1 2 4 D4 8), 277 5cd (with K1 2 4), 280 20a–21b (hapl, with K1 2 4 V1 B0 6–9 Da3 a4 D3 6 8), 254. 12ab (with K4 V1 B0 6 Da3 Dn1 n4 Ds D3 8), 240 10ef (hapl, with K4 B6 Dn1 n4 Ds1 D3 8), 326 45ab (with K6 B0 Dn1 n4 Ds D3 8), 290. 6cd (hapl, with K7 B9 Da3 a4 D4, 9), 268 13 (hapl, with K7 Ds1), 237 12 (hapl, with K7 D4 9), 308 154cd (hapl, with B0 9 Da3 a4 Dn1 n4 D3 8), 261. 56ef (with B7), 306. 99ef (hapl., with B8 G3), 275 8b–9a (hapl., with Da4), 303. 9c–10b (hapl, with Dn1 n4 Ds D3, 8), 305. 19cd (with Dn1, n4 D8); 262. 21a–22b (hapl, with Dn1 D3 D5 8), 266. 7ab (hapl, with Ds1 D5, 8 G1); and 223. 17–18 (hapl, with G1).

There are, in D2, eight transpositions in Rājadharma, two of which (68 15 and 16, 111 11 and 12) are common to the majority of the NS Recensions, while 29. 39abcd and 39ef is shared by NS minus G. Three of the transpositions are more or less common

to the star group, viz., 47. 20 and 21, 81 28^{ab} and 28^{cd}, and 111. 6 and 7 One is shared with N minus ŚK, viz , 47 39 and 40 , while one more, 61 17 and 18, is sporadic, with the B group absent — In the Āpaddharma, there are only two transpositions one, *152 7^{ab} and 7^{cd}, common to* Ś$_1$ K$_6$ Dn$_1$ n$_3$ D$_{3}$ $_8$, and the second, 147 8^{ab} and 8^{cd}, common to K$_6$ Dn$_1$ n$_3$ D$_1$ $_8$ — In the Moksadharma, there are five transpositions, three of which — 169. 11^{cd} and 11^{ef}, 220. 100^{cd}–100^{ef}, and 322 3^{ab} and 3^{cd} — are common to the star-group sharers The fourth, namely, 254 10 and 11, is shared by N minus ŚK, and the fifth, 216 5 and 6, is sporadic, being shared by Dn$_1$ n$_4$ D$_3$ G$_2$

Besides the Appendix passage No 4 in the Rājadharma, D$_2$ offers only two passages in the Mokṣadharma No 28 shared with the N Recension (Ś$_1$ missing), and No 32 shared with NS minus M — Other information about the MS is not likely to prove of much use

D$_8$

Tanjore, Sarasvathi Mahal Library, No 1116 (Rājadharma), No 1115 (Āpaddharma), No 1117 (Moksadharma) Written on country paper in Devanāgarī characters Folios 173 (Rājadharma) + 62 (Āpaddharma) + 282 (Moksadharma) Size 13″ × 6″. In good condition Complete for the entire Śāntiparvan The Āpaddharma, which was first to be completed, has at the end the date Samvat 1668 (cir A D **1610**), माघ शु ३ रविवासरे, the scribe's name being given as वनमालिना राजपुत्रेण The Rājadharma, completed by the same scribe named Vanamālin, has the date Samvat 1668 (cir A D **1610**) माघ व ४ रविवासरे , while the Moksadharma does not give the scribe's name, the completion date being Samvat 1668 (cir. A D **1611**) चैत्र शु ५ शनिवासरे The MS was collated at Tanjore

D$_8$ has the following star-passages in the Rājadharma, shared — with an occasional exception or two — by the N Recension as a whole 4*, 7*, 10* (all, with Ś$_1$ K$_1$ D$_1$ missing , D$_7$ missing in the last two), 20*, 23*, 24* (all, without D$_7$, Ś$_1$ missing), 37* , 45* (except K$_3$ D$_4$ $_7$), 146* (except Da$_1$ D$_7$, plus T$_1$), 160* (except B$_1$ D$_7$), 183* (except Ś$_1$ B$_1$ D$_7$ $_8$), 237* (D$_1$ missing), 249*, 257* (both, except D$_7$), 296* and 297* The following (ignoring a sporadic exception or two) are shared by NS Recensions except the primary ŚK group 33*, 39*, 42*, 43* , 56* (mentioning Yudhiṣṭhira's राज्याभिषेक by Krsna with शङ्ख, instead of by Dhaumya with गोशृङ्ग, as correctly given in Ś$_1$ K$_1$ $_2$), 70* (except D$_4$ $_8$, G$_8$ missing), 104*, 147*, 148*, 149*, 206*, 211* , 212* (B$_1$ D$_1$ missing in the last two), 214* (except M$_1$ $_3$ $_4$, B$_1$ D$_1$ missing), 217*, 219*, 221* (all three with D$_1$ missing) , 246* (B$_1$ om) , 250*, 251*, 256*, 258*, 290*, 293* and 294* The following are shared by NS minus M 73*, 79* and 80* , the following by NS minus T$_1$ G$_3$ $_4$ 222* , the following by NS minus primary ŚK and M 97*, 121* , the following by NS minus Ś$_1$ and one or two addl MSS 117*, 118* , and 207* by S, with a couple of sporadic N sharers. The sharers of the remaining

Rājadharma star-passages in D_3 conveniently constitute the group $K_{4.5}$ V_1 B Da Dn $D_{2.5.6.8}$, as illustrated in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299*. Solitary departures from the group are illustrated in 270 (plus K_1), 66* (plus K_2), 152*, 262*, 265*, 295* (all, minus K_4), 287* (minus B_1), 40*, 52* (both, plus D_1), and 101*, 102*, 116* (all, minus D_8). Two departures from the group are illustrated in 300* (plus $Ś_1$ minus K_4), 271* (plus K_1 minus K_4), 65* (plus K_2 D_7), 89* (plus K_2 minus K_5), 263* (minus K_4 B_1), 49* (minus K_4 plus D_1), 100*, 112*–115*, 213* (all, minus K_4 D_8), 51* (minus K_5 plus D_1), 132* (minus Da plus D_1), and 107* (plus D_4 minus D_8). Three departures: 133* (plus $K_{2.3}$ minus D_8), 8* (plus K_2 minus K_5 D_7), 71*, 76*, 93* (all, plus K_2 D_1 minus D_8), 204* (plus K_3 $D_{4.7}$, B_1 D_1 missing), 136*, 156* (both, minus $K_{4.5}$ B_2), and 130* (minus Da $D_{1.8}$). The rest are 25*, 46*, 72*, 90*, 105*, 108*, 186* (all, with four departures), 78*, 106* (both, with five departures), 75*, 119* (both, with seven departures), and 215* (lacking the entire B, V_1 and K_4) — to which may be added, as sporadic cases, 54* (shared with Dn $D_{2.6}$ T G), and 197* (shared with K_5 *alone*).

Turning, next, to the star-passages in the Āpaddharma, D_8 has 346* as its only solitary star-passage; while 306* it shares with K_5 Dn_1 n_8 $D_{2.8}$. Stars shared by D_8 with the N Recension as a whole, less the primary ŚK group, are 357* and 379*, while D_8 shares 323*, 371*, 375*, 393*, 410* and 425* with N minus V_1 B Da and a few D MSS.; 377* with NS minus TG; 409* and 423* with NS minus primary ŚK; 412* and 429* with NS minus M; 307* with NS minus primary ŚK and TM; and 318* with NS minus primary ŚK and M. The majority of the remaining stars in the Āpaddharma are shared by D_8 with the group K_5 V_1 B Da Dn_1 n_8 $D_{2.5.8}$ — the instances being 348*–350*, 358*, 363*, 373*, 435*. Solitary departures from the group are exemplified in 309*, 314*, 316*, 319*–322*, 361* and 401* (all, with plus K_3), 370* (with plus K_4), 439*, 440* (both, with minus Da_2), 422* (with minus Dn_1), 372* (with minus Dn_3), and 386*, 388* (both, with plus D_4). Two departures in 357* (with plus $K_{3.4}$), 364*–366*, 368*, 380* (all, with plus K_3 D_4), 374* (with plus K_3 minus D_5), 385*, 413*, 414* (all, with plus K_4 D_4), and 310* (with minus B_1 D_5). Three departures: 397* (plus $K_{3.4}$ D_4), 381* (plus K_3 D_4 minus D_8) and 383* (plus K_4 D_4 minus D_5). The rest are 311*, 353*, 362* and 402*.

Finally, in the Mokṣadharma, D_3 offers the following star-passages shared with the N Recension as a whole, with a few sporadic exceptions: 490*, 559*, 653* (with M_5), 756*, 882*, 901* ($Ś_1$ D_6 missing in the last three). The following passages are shared by N minus the primary ŚK group: 475*, 509*, 531*, 720* — the following amongst them lacking, in addition, the entire V_1 B Da group: 460*, 461* (plus Da_4), 479*, 484*, 486*, 494* (plus B_7), 498*, 561*, 693* (plus V_1 B_8), 708*, 713*, 722*, 751*, 785*, 808*, 876*, 898*, 914* and 915*. The following shared passages are common to the NS Recensions minus the primary ŚK group: 464*, 469*, 477*, 502*,

532*, 545* (lacking B except B_7), 555*, 569*, 610* (lacking the entire K group), 627*, 667*, 672*, 673*, 687*, 714*, 717*, 804* (last two also omitting TG), 724*, 734*, 803* The following are common to NS minus M 524*, 556*, 788*, 798*, 840*, 860*, 861*, 892*, 902* ($Ś_1$ missing in the last five) The sharers of the remaining star-passages in D_3 constitute a group consisting of K_6 V_1 $B_{0\ 6-9}$ $Da_{3\ 4}$ $Dn_{1\ n4}$ D_3 $D_{5\ 6\ 8}$, as illustrated in 649*, 786*, 887*, 891*, 904*, 905* and in 805*, 810*, 813*, 836*, 846*, 848*, 851*, 866* — V_1 missing in the case of the last eight Solitary departures from the group are found in 684*, 814* (both, plus K_4, V_1 missing in the latter), 651* (minus V_1), 743*, 754*, 815* and 838* (all, minus D_5, V_1 missing in the last two), 654*, 675* (both, plus D_6), 685*, 747*, 750*, 755*, 769*, 795* and 833* (all, plus D_7, V_1 missing in the last two), 650* (plus D_9), and 775* (plus G_2) Two departures are illustrated in 520* (plus K_4 minus D_2), 787* (plus K_7 minus D_2), 721* (minus V_1 D_5), 691* (minus V_1 plus D_7), 753* (minus D_3 plus D_7), 496*, 500* and 735* (all, minus D_5 plus D_9), 689* (minus D_5 plus M_7), 540*, 626*, 631*, 690*, 695*, 701*, and 706* (all, plus $D_{6\ 7}$) Three departures are illustrated in 491* (plus K_4 $D_{6\ 7}$), 465* (minus V_1 D_8 plus D_9), and 458* (minus $B_{6\ 7}$ plus D_6) The rest are 511*, 715*, 716* and 736*, which do not call for detailed description

Turning next to omissions in D_3, in the Rājadharma, its omissions are for the most part shared by only a couple of MSS For example, it omits 12 77 11^{ab} with K_4, 87 16 with D_2, 92 31–32 and 99 29 (both, haplographically and with $D_{2\ 5}$), 61 19^{cd} and 91 9 (both, with $D_{2\ 5\ 6}$, last by haplography), 66 14 (hapl, with K_3 $D_{2\ 5}$), 76 16^{ab} (hapl, with K_3 B_1 $D_{2\ 5}$), and 67 5^{bc} (hapl, with K_4 Da $D_{2\ 5}$ G_1) and 92 44^c–45^b (hapl, with K_6 $D_{2\ 5}$ G_1) It will be noted that, in most of the omissions above mentioned, manuscripts of the B version only rarely occur as sharers In the remaining four cases of omission, viz, 47 79*, lines 7–8 (hapl), 74 10^{ab} (hapl), 101 33^{ab} and 126 45^{ab}, the sharers belong for the most part to the group that was in evidence in the case of star-passages, the first two with no participant from K group, the second adding $M_{1\ 3\ 4}$ instead

In the Āpaddharma, it is somewhat curious to find that, out of eight omissions — all haplographical — presented by D_3, only that of 149 70^{ab} is found shared by the star-group In none of the others does any B version MSS appear as co-sharers The omission of 167 4^c–5^b is limited to $Ś_1$ $K_{1\ 2\ 4}$ D_1 The omission of 138 50^c–52^d is shared by D_8 alone and of 139 48–49 by D_8 plus $M_{2\ 4}$. The other cases do not call for specific mention, being haplographical and more or less sporadic

In the Mokṣadharma, we meet three solitary omissions in D_3 — all haplographical · 12 168 6^c–7^b, 258 53 and 312 36^c–37^b The omissions (hapl) of 262 21^a–22^b and of 303 9^c–10^b are limited to a few D MSS with no MS of the B group as a sharer. The sharers of 240. 10^{cd} (hapl), 254. 12^{ab}, 308. 154^{cd} (hapl.) and 326. 45^{ab} belong for

the most part to the star-group — the second and the third lacking sharers from the ŚK group The omission of 280 20^a–21^b is shared by the N Recension as a whole (Ś$_1$ missing), while that of 169 11″ and 12″ is shared by N minus primary ŚK group with G$_2$ M$_{1\ 5\ 7}$ added from the S Recension

The details about transpositions and addl colophons in D$_3$ might be passed over as not of much significance from the point of view of MSS relationship Lastly, as to Appendix passages, D$_3$ gives, in the Rājadharma, No 4, which is common to the N Recension , and, in the Mokṣadharma, No 28, shared with N (Ś$_1$ missing), and No 32, shared with the majority of the NS Recensions minus the M group, Ś$_1$ missing

D$_4$

Poona, Bombay Government Collection of MSS (deposited at the Bhandarkar Oriental Research Institute, Poona), Nos 219, 220 and 221 of 1887–91 Written on country paper in Devanāgarī characters Size 14 4″ × 6 5″, with 15 lines to a page and 50–52 letters to a line Margins ruled in red References and adhy colophons are marked off by double dandas There is no numbering given for stanzas or adhyāyas Fairly good condition The MS contains all the three sub sections of the Śāntiparvan , and though the pagination differs with the sub-sections, it seems to be one continuous MS , there being 100 folios in the Rājadharma, 35 in the Āpaddharma, and 153 in the Mokṣadharma The MS is undated

As to the star-passages in D$_4$, in the Rājadharma, we come across the following solitary stars 44*, 137*, 150*, 172*, 202*, 205*, 231*, 238*, 253* and 276* , while the following four have only sporadic sharers 145* (with K$_{3-5}$), 216* (with K$_3$ Dn), and 234* (with Ś$_1$ K$_{1-4}$ B$_1$ Dn , D$_1$ missing) The following stars — viz , 37*, 296* and 297* — are shared with the N Recension as a whole, and the rest with the exceptions noted 4*, 8* (both, with Ś$_1$ K$_1$ D$_1$ missing), 7*, 10* (both, with minus D$_7$, Ś$_1$ K$_1$ D$_1$ missing), 20*, 23*, 24* (all, minus D$_7$, Ś$_1$ missing), 80* (plus T$_1$ G$_{1\ 2}$), 146* (minus Da$_1$ D$_7$ plus T$_1$), 160* (minus B$_1$ Da D$_7$), 204* (minus Ś$_1$ K$_{1\ 2}$, B$_1$ D$_1$ missing), 237* (D$_1$ missing), 249* and 257* (both, minus D$_7$) The following are shared with the NS Recensions, minus the primary ŚK group 42*, 43*, 56*, 121*, 147*–149*, 211* (B$_1$ D$_1$ missing), 217*, 220*, 221*, 222*, 251*, 256* and 258* , 73* and 248* (both, with NS minus M), while the following with the NS Recensions, minus the exceptions noted 117* (minus Ś$_1$ K$_{2\ 5}$ Da$_2$ G$_2$), 118* (minus Ś$_1$ K$_{2\ 4}$ Dn D$_{1\ 6}$ T$_2$ G$_1$), 261* (minus K$_5$ V$_1$ B Da Dn D$_{2\ 3\ 5\ 6}$ T$_2$ G$_3$ M), 290* (minus Ś$_1$ K$_{3\ 4}$ D$_1$, G$_3$ missing), and 294* (minus Ś$_1$ K$_{1\ 3\ 4}$ D$_{1\ 7}$ T$_1$ G$_3$ M$_{1\ 3}$) The following two give sporadic sharers from N as well as S, but with no sharer from B or M versions 64* (with K$_{3-5}$ D$_7$ T G$_{1\ 2\ 4}$), 86* (with Ś$_1$ K D$_{1\ 7\ 8}$ T G$_{1\ 2}$) There remain, finally, star-passage 107* shared with K$_{4\ 5}$ V$_1$ B Da Dn D$_{2\ 3\ 5\ 6}$, 105*, 106* and 108* presenting the same sharers minus K$_4$ plus D$_1$,

In the Āpaddharma, D_4 has nine solitary stars 387*, 398*, 419*, 428*, 432*, 433*, 437*, 441* and 445*, seven stars with a solitary sharer, viz., K_2 (443*) and K_8 (308*, 356*, 359*, 367*, 369* and 434*), besides 351* (with K_2 and G_1), and 394* (with V_1 $B_{1\ 4}$ Da). In the following five cases, the sharers are mostly of the N Recension, but there is no representative of the B version amongst the sharers: 321* (with $Ś_1$ $K_{1\ 2\ 4}$ $D_{1\ 9}$), 391* (with K_6 Da Dn_1 n_3 $D_{2\ 3\ 8}$), 393* (with K_6 Da Dn_1 n_3 $D_{2\ 3\ 8}$ M_2), 412* (with $Ś_1$ K V_1 Da Dn_1 n_3 $D_{1-3\ 7-9}$ T G_5), and 425* (with K_6 Dn_1 n_3 $D_{2\ 3\ 8}$). There are two cases where the star belongs to NS as a whole, with dissenting MSS indicated: 395* (minus $Ś_1$ $K_{2,\ 4\ 5}$ Dn_1 n_3 $D_{1-3\ 6-8}$) and 423* (minus $Ś_1$ $K_{1\ 4}$ $B_{2\ 4}$ $M_{1\ 8}$), two cases (382*, 409*), where it is shared by NS minus primary ŚK, while in 377*, the star is shared by NS (minus D_7 TG). The remaining stars in D_4 are shared by the group consisting of K_{8} - V_1 B Da Dn_1 n_3 $D_{2\ 3\ 8}$, as illustrated in 364*, 365*, 366*, 368* and 380*. There is one departure from the sharing group in 386*, 388* and 396* (all, minus K_8), and in 397* (plus K_4), two departures in 385*, 413* and 414* (all, minus K_8 plus K_4), and in 381* (minus Dn_3 D_3). There is one case with three departures, viz., 383* (minus K_8 D_6 plus K_4), and one more, with four departures: 402* (with minus K_8 $B_{3\ 4}$ D_6).

In the Mokṣadharma, there is in D_4 no case of a solitary star, but cases where stars in D_4 have sporadic sharers are no less than twenty-six: 679* (with K_7 Ds_2 $D_{6\ 9}$), 489* (with K_7 Da_3 D_9 $M_{1\ 6}$), 763*, 797* (both, with K_7 Ds_2 D_9), 661* (with K_7 $D_{5\ 6\ 9}$), 764* (with K_7 $D_{5\ 7\ 9}$), 645* (with K_7 $D_{5\ 9}$), 467*, 560*, 630*, 757*, 758*, 762*, 784*, 791*, 821*, 829*, 855*, 863*, 880*, 893*, 899* and 909* (all, with K_7 D_9), 812* (with K_7 D_9 T $G_{1-3\ 6}$), 830* (with K_7 D_9 T $G_{2\ 3,\ 6}$), and 501* (with $D_{5\ 9}$). It will be noticed that the B version is conspicuous by its absence amongst the above mentioned sporadic groups, as also in the following nearly twenty cases, where several sharers come from both the N and S Recensions, the examples being — 461* (with $K_{6\ 7}$ Da_4 Dn_1 n_4 Ds $D_{2\ 3\ 5\ 6\ 8\ 9}$), 478* (with K_7 Dn_1 n_4 Ds $D_{2\ 6\ 9}$), 479* (with K_6 Dn_1, n_4 Ds $D_{2\ 3\ 5\ 6\ 8}$), 484* (with $K_{6\ 7}$ Da_3 Dn_1 n_4 Ds $D_{2\ 3\ 5\ 6\ 8\ 9}$), 486* (with $K_{6\ 7}$ Dn_1 n_4 Ds $D_{2\ 3\ 5\ 6\ 8\ 9}$), 561* (with $K_{6\ 7}$ Dn_1 n_4 Ds $D_{2\ 3\ 6\ 8\ 9}$), 704* (with K_7 Dn_1 n_4 Ds $D_{6\ 9}$), 705* (with K_7 Dn_4 Ds $D_{6\ 9}$), 708* (with $K_{4\ 7}$ Dn_1 n_4 Ds $D_{3\ 5-7\ 9}$), 779* (with $K_{1\ 4}$ V_1 Ds_2 $D_{7\ 9}$ T_2 $G_{1\ 3\ 6}$), 785* (with $K_{6\ 7}$ Dn_1 n_4 Ds $D_{2\ 3\ 5,\ 8\ 9}$), 793* (with $Ś_1$ $K_{1\ 2\ 4\ 7}$ D_9), 828* (with $K_{1\ 7}$ Da_3 a_4 $D_{5\ 7\ 9}$ T $G_{1-3\ 6}$ $M_{1\ 5-7}$), 831* (with $K_{1\ 2\ 4\ 7}$ Da_3 a_4 $D_{5\ 7\ 9}$ T $G_{1\ 3\ 6}$ $M_{1\ 5-7}$), 832* (with $K_{1\ 2\ 4\ 7}$ Da_3 a_4 $D_{5\ 7\ 9}$ T $G_{1-3\ 6}$ $M_{1\ 5-7}$), 852* (with $K_{1\ 2\ 4\ 7}$ $D_{5\ 7\ 9}$ T $G_{1-3\ 6}$ $M_{1\ 5-7}$), 876* (with $K_{6\ 7}$ V_1 Dn_1 n_4 Ds $D_{2\ 3\ 5\ 7-9}$), 898* (with K_7 Dn_1 n_4 Ds $D_{2\ 3\ 5\ 8\ 9}$), 911* (with K_7 Ds_2 $D_{6\ 7\ 9}$ G_2 $M_{1\ 5,\ 7}$), and 914* (with $K_{4\ 7}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5\ 7-9}$ T_1 $G_{2\ 3\ 6}$ $M_{1\ 5\ 7}$). In the following two cases, 494* (with $K_{6\ 7}$ B_7 Dn_1 n_4 Ds $D_{2\ 3\ 5\ 8\ 9}$) and 693* (with $K_{6\ 7}$ V_1 B_3 Dn_1 n_4 Ds $D_{2\ 3\ 5-9}$), there is just one solitary B group representative. Next, we have stars shared by the N Recension

as a whole, namely, 490* (minus B$_0$), 756*, 882* and 901* (all three, with Ś$_1$ D$_6$ missing; minus D$_{1, 7}$ in the last two), by N minus primary ŚK, as illustrated in 488*, 509*, 531*, 716* and 736*, by NS minus primary ŚK in 464*, 469*, 477*, 502*, 532*, 627*, 659*, 672*, 673*, 714*, 724* and 734*, by NS minus primary ŚK and TG in 804* and, lastly, by NS minus M in 788*, 798*, 840*, 860*, 861*, 892* and 902*.

Coming to omissions in D$_4$, we encounter a very large number of solitary omissions, out of which the following are due to haplography 12 2 25–26, 4 10, 20 from कुवेला (in 6^a) up to क (in 6^d), 24 18^d–19^c, 25 5^c–6^b, 26 12^{ab} and 23^a, 35 30^c–31^b, 36 from 7^d up to अग्रहा नि (in 8^c), 37 26^c–27^b, 48 from प्रभु (in 9^b) up to नि क्षत्रिया (in 10^b), 49 44, 50 34^{ab}, 59 17^c–18^b and from न्यत्र (in 59^d) up to नामजा (in 60^c), 64 from न (in 13^a) up to मात (in 13^d), and 25^c, 66 11, 69 from पि (in 67^a) up to धर्मेश्वा (in 68^a), 72 from न्वन्त (in 24^c) up to पाल्य (in 25^b), 77 2^d–3^c, 83 from 17^d up to ब्रूया (in 18^d), 86 10^c–11^b, 100 2^d–3^c, 101 23, 116 11^{ab}, 117 from मदगर्वित (in 24^b) up to त (in 25^b), 118 from सुनिश्चिता (in 3^d) up to राजा (in 4^d), 120 10^c–11^b, 123 from दुष्क (in 21^a) up to हन्वेन (in 21^d), 125 27^{ab}, and 126 from रघो (in 29^b) up to मानि (in 29^b) The non-haplographical omissions in D$_4$ are 12 2 from 11^a up to वि (in 11^d), 11. 16, 23 14, 24 6, 26 from नप्यन्वे (in 15^b) up to हन्ती (in 16^b), 27 from 17^a up to लोकान् (in 17^c), 28 34^c–35^b, 41 from राज (in 1^a) up to दर्पे (in 5^a), 46 15 and 18, 50 117*, line 1, 52 15, and from णी (in 32^b) up to भगवानि (in 33^a), 53 18^c–19^d, 59 79^{cd} as also 132–139, 61 from 3^d up to वान (in 4^c), 63 from णे (in 28^d) up to योगा (in 29^d), 66 15 and 33, 76 from मदा (in 11^a) up to अयस्वे (in 12^a), 77 5^{ab}, 78 4^a–5^b, 83 20^b–21^a and 28^c–29^b, 84 22^{cd}, 89 6^{ab}, 90 from प्रयते (in 17^c) up to कारयेत (in 17^f), 91 217*, lines 3–4, 93 from च्छामि (in 1) up to निहास (in 2^b), from बलवान् (in 3^b) up to भ (in 4^b), and 5 as well as 6^c–7^d, 105 11^{cd}, and from एव (in 13^c) up to विदित (in 14^c), 106 18^{cd}, 111 3^d, 112 31^c–32^d, and from यत्प्रभु (in 64^b) up to स्थापितो (in 65^a), 119 10, 121 12^{bc}, 123 from धर्मार्थे (in 1^a) up to प्रतिष्ठिता (in 1^d), and from सर्वे (in 4^c) up to नूत्ने (in 5^c), 124 1^d–2^a, and from तत्त (in 8^b) up to नेष्यामि (in 8^c), 126 from प्रार्थिता (in 35^d) up to त न (in 36^c), 128 26^c–27^b and 44^c–45^b — Both kinds of these solitary omissions are far too many to be normal The shared omissions are by haplography 12 29 108 (with Ś$_1$), 47 52 (with Ś$_1$ K$_{1, 3, 5}$ D$_8$), 85 3 (with Ś$_1$ K$_{1, 2}$ D$_{2, 6}$ G$_3$), 89 21 (with K$_1$), 16 15^{cd} (with K$_{1-4}$ D$_{1, 7}$ T$_1$ G$_3$), 47 80*, lines 1–2 (with K$_{1-3, 5}$ D$_{1, 8}$), 128 37 (with K$_{1, 2}$ D$_1$ G$_{1, 2}$), 84 35 (with K$_3$ D$_7$ T$_1$), 10 26^{cd} (with K$_3$ D$_5$), 46 4^{ab} (with K$_4$ B$_1$ D$_1$), 128. 10^{bc} (with K$_5$ D$_5$), 26 23^c–24^d (with Da$_2$), 68 22 (with D$_5$), 54 26^{cd} and 99 11 (both, with D$_7$), and 11. 17^f–19^d and 94 22^c–23^d (both, with G$_1$) The non haplographical shared omissions are 12 55 12^{cd} (with Ś$_1$ K$_{1-4}$ D$_8$), 40 7^{ab}, 50 6^a–7^b, 90 15^{cd}, 91 18, and 92 50^{ab} (all, with K$_8$) 48 5^{ab} (with D$_1$), and 29 29^{cd} (with D$_8$)

In the Āpaddharma, the solitary haplographical omissions in D$_4$ are 12 136 from प्रतमू (in 52^d) up to सता (in 54^c), 137. 81^d–82^c, 141. 4^c–5^b and 8^c–9^b, 152 7^a, 154

from स (in 37^{a}) up to भीष्म (in 38^{b}), 157 1^{c}–5^{d}, 159. 24^{bc}, and 45^{abcd}, 160 23^{ab}, and from कुन्द (in 75^{d}) up to मुचु (in 76^{a}), 162 43^{ab}, 163 8^{abcd}, and 165 from मोक्षस्य (in 29^{a}) up to पथि (in 30^{a}). The solitary omissions without haplography are the following: 12 129 2^{bc}, 136 from स्था (in 13^{d}) up to निनि (in 14^{d}), 119^{c}–120^{b}, 166^{c}–168^{a}, and from क्षो (in 205^{d}) up to विश्वसेत् (in 206^{d}), 137 from माता (in 26^{a}) up to छिन्न (in 26^{c}), and from मूर्छिते (in 53^{b}) up to काल (in 53^{c}), 148 from न जातु (in 21^{c}) up to नैन (in 22^{c}), 152 7^{cd}, 156 2^{c}–3^{b}, 159 1^{d}–2^{b}, from स सोमं (in 5^{d}) up to धार्मिके (in 6^{d}), and 30^{cd}, 162 from स्तथा (in 35^{c}) up to पेण (in 36^{c}), and 165 12^{ab}. Compared with these solitary omissions of both kinds, the shared omissions are very few: namely, by haplography 138 33^{c}–34^{b}, 142 10^{bc} (both, with K3), 136 74^{d}–75^{a} (with K3 D.), 158 1^{bc} (with B1 G1 M8), and 162 17^{b}–18^{a} (with G1), while, without haplography: 136. 104^{cd}, and 140 23 (both, with K3: D9 being an additional sharer in the first).

In the Mokṣadharma sub-section also there is in D4 quite a plethora of omissions. The solitary omissions by haplography are: 12 170 from वार (in 11^{c}) up to भन (in 12^{c}), 178 from समा (in 9^{b}) up to प्राणापान (in 10^{b}), 190 from निरयगामिन (in 5^{b}) up to भनिता (in 5^{d}), 196 17^{a}–18^{b}, 206 10^{c}–11^{b}, 209 from अप्रतिघ (in 13^{b}) up to भूता (in 14^{c}), 210 from विमुच्यते (in 35^{d}) up to जगतो (in 36^{d}), 212 from भूत (in 32^{a}) up to श्रित (in 32^{b}), 215 from प्रभवा (in 29^{d}) up to वियशा (in 30^{d}), 217 from क त्वया (in 35^{b}) up to गत (in 36^{b}), 221 55^{c}–56^{d}, 223 5^{c}–6^{d}, 227 17^{b}–18^{a}, 228 from च (in 19^{c}) up to सवर्ण (in 23^{d}), 229 16^{d}–17^{c}, 239 12^{b}–13^{a}, 240 from तान (in 8^{b}) up to तन भव (in 9^{b}), 254 15^{c}–16^{b}, 259 from भवेन् (in 18^{a}) up to पुरा (in 19^{c}), 262 from ग्याभिगच्छति (in 1^{c}) up to ब्राह्म (in 2^{d}), and from णा विदु (in 21^{b}) up to धर्म (in 22^{b}), 267 from स्व (in 23^{d}) up to तद्वियात् (in 24^{d}), 271 36-37 and 47^{a}–48^{a}, 273 from त्रिलोक (in 23^{a}) up to प्रीते (in 23^{b}), and from सि (in 61^{c}) up to पठि (in 62^{c}), 280 from न तु (in 2^{d}) up to पुण्ये (in 3^{d}), 282 from भिद्युत (in 18^{b}) up to तदाहुर (in 19^{c}), 288 41^{b}, 289 3^{c}–5^{d}, 290 from राजेन्द्र (in 73^{c}) up to वहति (in 74^{c}), 291 from ते जगत् (in 12^{b}) up to क्षर (in 13^{b}), 293 1^{a}–5^{b} and from निर्णयात् (in 27^{d}) up to वक्ष्यति (in 28^{b}), 306 59^{c}–60^{d} and 70^{b}–70^{c}, 307 from बाप्नाथ (in 1^{c}) up to प्रयोगै (in 2^{c}), 308 16^{d}–17^{c}, 309 from मेव (in 56^{c}) up to स्व (in 57^{c}), 311 from भाविता (in 11^{c}) up to तदा (in 12^{c}), 314 1^{d}–5^{c}, 316 27, 324 from वान्विष्णु (in 30^{a}) up to महाभा (in 31^{a}), 330 from समा (in 46^{d}) up to यण (in 47^{c}), and from सोऽभवत् (in 48^{d}) up to परशु (in 49^{d}), 335 29^{a}–30^{d}, and 338 6. — The solitary omissions without haplography are: 12 171 from यात्स (in 16^{a}) up to विवि (in 17^{a}), 175 35 (with ref.), 185 from मुत्प (in 4^{d}) up to चयोंप (in 5^{c}), 192 32, 201 from जावे (in 17^{c}) up to विरूपा (in 18^{d}), 203. 40^{a}; 211 from नाम (in 6^{a}) up to तत्त्वज्ञा (in 7^{b}), and from वत् (in 43^{d}) up to अर्थास्त (in 45^{a}); 213 from पृथगा (in 6^{d}) up to राजा स (in 7^{d}); 217 from बुद्धि (in 30^{d}) up to दृश्यते (in 32^{a}), and from चैव (in 42^{c}) up to नियच्छामि (in 43^{c}), 218 from हित (in 24^{a}) up to यस्मिन् (in 25^{a}), 219 from शिष्ट (in 8^{c}) up to न तु (in 9^{b}), 220 from स्था मया (in 27^{c}) up to पर्यायेणासि (in 28^{c}), 232 from तेज (in 11^{a}) up to वर्तयन् (in 12^{b}), 254 from भूत (in 35^{c}) up to उपल (in 36^{c}), 260 from यजमान (in 26^{b}) up to मिति (in 26^{f}), 267 16, and from प्रैति (in 33^{a}) up to तप्यन्ते (in 34^{a}), 272 from समा (in 15^{d}) up to गमन्

(in 16^{d}), and from चास्मै (in 36^{d}) up to सुरेश्वर (in 37^{d}), as also from न (in 39^{a}) up to माने (in 40^{a}), 276 from प्रय (in 52^{b}) up to कृ (in 53^{b}), 281 from वान्वै (in 13^{d}) up to मोद (in 14^{d}), 284 from मे (in 10^{c}) up to वेदम् (in 11^{d}), and from पुन (in 33^{b}) up to ज्याय (in 34^{b}), 288 41^{d}–42^{a}, 290 from गुणाश्च (in 4^{c}) up to विष (in 5^{b}), and from महा (in 59^{a}) up to शुभान (in 60^{a}), 292 from याजना (in 25^{c}) up to मृत्यु (in 26^{a}), 306 from यम (in 50^{a}) up to वैतौ (in 51^{a}), and from श्रुतम् (in 57^{b}) up to कपिलस्य (in 58^{b}), 306 73, and from ज्ञानयज्ञ (in 107^{c}) up to याज्ञ (in 108^{b}), 318 21^{c}–22^{d}, 321 5^{a}–6^{b}, 322 from सर्गजा (in 33^{d}) up to ह्रसौ (in 34^{d}), 329 from ब्राह्मणा (in 8^{3}) up to प्राणा (in 8^{4}), 331 from एकान्त (in 50^{b}) up to प्रति (in 51^{b}), 332 from यता (in 18^{b}) up to जातौ (in 19^{b}), 333 15^{c}–16^{b}, 335 31^{c}–32^{d}, 336 from पश्यत्येन (in 72^{a}) up to देवाश्च ऋ (in 73^{a}), 346 from शिष्य (in 6^{c}) up to हेतो (in 7^{c}), 348 7^{d}, 349 from प्रश्ना (in 15^{a}) up to तस्य मे (in 16^{a}), and 353 5^{c}–6^{c}.

The shared haplographical omissions in D_4 found in the Moksadharma are 12 145 13^{cd} (with $Ś_1$ $K_{1\,2\,4\,7}$ $B_{8\,9}$ $Da_{3\,a4}$ $D_{5\,7\,9}$), 258 68 (with $Ś_1$ $K_{1\,2\,4}$ $D_{2\,8}$), 280 5^{cd} (with $K_{1\,2\,4\,7}$ D_9 T_1), 291 1^{cd} (with $K_{1\,2\,4}$ Da_3 Dn_1 Ds_1 $G_{1\,2}$ M_6), 290 from श्रुति (in 39^{d}) up to विज्ञाय (in 40^{d}) (with K_1), 212 29^{b}–30^{a}, and 224 52^{c}–54^{b} (both with $K_{2\,4}$), 254 29^{cd} (with $K_{2\,7}$ $D_{7\,9}$ G_1), 317 12^{ab} (with $K_{2\,7}$ $D_{7\,9}$ $G_{2\,8}$), 285 17^{c}–18^{b} (with K_2 D_7 $G_{2\,3}$), 222 2, and 228 13^{c}–15^{b} (both, with K_6), 297 9^{cd} (with K_7 V_1 $B_{0\,8}$ Dn_4 $D_{5\,7\,9}$ T $G_{1-3\,6}$), 290 6^{cd} (with K_7 B_0 $Da_{3\,a4}$ $D_{2\,9}$), 348 8^{cd} (with K_7 Ds_1 D_9), 237 12 (with K_7 $D_{2\,9}$), 299 17^{cdef} (with K_7), 181 18^{ab}, 184 10^{4} (from ब्रह्मर्षि up to लब्धेन वा), 190 10^{c}–11^{b}, 196 21, 198 7, 202 30–31, 207 8^{e}–9^{b}, 214 6, 219 2^{a}–3^{b}, 261 36–37, 290 46^{ab}, 312 28^{c}–29^{b}, 313 17^{c}–18^{b}, 332 21^{ed} (all, with K_7 D_9), 335 79^{bc} (with K_7 D_9 G_6), 326 30^{ab} (with B_0 $D_{6\,7}$ G_3 $M_{1\,5-7}$), 224 15^{c}–16^{b}, 261 from वर्त (in 12^{c}) up to विश्रम्भे (in 12^{d}) (both, with B_9), 187 53^{ab} (with B_0 D_9), 274 39^{cd} (with $Da_{3\,a4}$), 252 6^{cd} (with Ds_2), 277 43, 288 11, 290 94^{d}–95^{c}, and 306 from नान्यथा (in 87^{d}) up to वर्णा (in 88^{c}) (all, with D_5), 256 10^{de} (with D_6), 172 33 (with D_7), 225 5^{c}–7^{b} (with T_1), 172. 27 (with G_1), and 262 41^{e}–43^{b} (with $M_{1\,6}$) — The shared non-haplographical omissions are 12 337 38^{cd} and 338 18^{cd} (both, with $K_{1\,2\,7}$ D_9 G_1), 177 29^{ab} (with K_7 $D_{5\,8\,9}$), 331 5^{ab} (with K_7 $D_{6\,9}$), 183 10^{9}, 220 47, 235. 1, 292 36^{de}, 294 from तत्त्व (in 34^{d}) up to च प्र (in 34^{f}), 318. 27^{cd}, 327 92^{f}–93^{b}, and 336 17^{ab} (all, with K_7 D_9), 247. 11 (with K_7 D_9 T_1 $G_{1-3,\,6}$), 177. 37 (with K_7 D_9 $M_{1,\,6,\,7}$); and 309. 33^{a} (with D_9). — It will be noticed that the omissions in D_4 in all the sub sections are considerably more than normal.

Coming to transpositions in D_4, in the Rājadharma, it presents three solitary cases — adhy 55 6 and 7, 8 and 9, adhy 84 36 and 37, besides three others, viz, 21 7^{cd} and 8^{ab} (shared with B_2 Da), 42 7 and 8 (shared with K_8), and 72 8 and 9 (shared with K_1) — In the Āpaddharma, there are two solitary cases 136 81^{ab} and 81^{cd}, and 152 7^{b} and 7^{c}, besides one more, 131 10^{cd} and 10^{ef} (shared with K_3 D_7 T $G_{1\,2\,5}$ M) — In the Mokṣadharma, there is one solitary case. 350. 5 and 6, besides

11 more, shared as under 254 12^{ab} and 12^{cd} (with $K_{1\ 2\ 6\ 7}$ B_{7-9} Da_4 $D_{5-7\ 9}$ T $G_{1-3\ 6}$ $M_{1\ 5-7}$), 290. 13^{ab} and 13^{cd} (with $K_{1\ 2\ 4}$ D_9), 324. 15^{cd} and 15^{ef} (with $K_{1\ 2\ 7}$ D_9), 326. 37^{cd} and 37^{ef} (with $K_{1\ 4\ 7}$ $D_{7\ 9}$ T $G_{1-3\ 6}$), 220 100^{cd} and 100^{ef} (with K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5\ 6\ 8}$), 326 11^{ab} and 11^{cd} (with K_7 $D_{5\ 9}$), 223 20 and 21 (with K_7 $D_{6\ 9}$), 273 8^{ab} and 8^{cd} (with K_7 $D_{7\ 9}$), 192 65^{ab} and 65^{cd}, as also 234 24^{ab} and 24^{cd} (both, with K_7 D_9), and 286 2^{c} and 2^{d} (with D_9 T_1)

As to Appendix passages, besides No 4 in the Rājadharma, D_4 gives only one more passage, App I, No 28, in the Mokṣadharma, the latter being also given by $K_{1\ 2\ 4\ 6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5-9}$ ($Ś_1$ missing) — Other details about D_4 are not of much significance.

D_5

Tanjore, Sarasvathi Mahal Library, No 1167 (Rājadharma), No 1166 (Āpaddharma), and No 1168 (Mokṣadharma) The three sub-sections are separately paged Rājadharma, folios 1–151, Āpaddharma, folios 1–60, Moksadharma, folios 1–248 It seems to be a continuous MS written on country paper in Devanāgarī characters, careful and legible Size 13½″ × 5″ There is a lacuna in the Mokṣadharma from adhy 278 35^{d} up to 279 24^{e} Otherwise the MS is complete Margins ruled in black with occasional corrections on the margins There is no date given at the end of the Rājadharma and the Moksadharma sub-sections, but the Āpaddharma (which apparently was written first) carries the date· सवत् १७४५ समये ज्येष्ठ सुदि १५ (*cir* A. D 1823)

In the Rājadharma, D_5 presents no solitary star-passage The following are, however, shared sporadically 38* (with K_5 D_8), and 215* (with K_5 Dn $D_{2\ 3\ 6\ 8}$) Stars common to the N Recension as a whole (with a few exceptions) are 4*, 7*, 10*, 20*, 23*, 24*, 37*, 45*, 146* (plus T_1), 160*, 237*, 249*, 257*, 270*, 296* and 297*, while the following are shared with N minus ŚK 119*, 136* and 156* Stars shared with NS minus primary ŚK are 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 147*–149*, 206*, 211*, 212*, 217*, 219*, 251*, 256*, 258*, 290*, 293* and 294*, while those shared by NS minus M are 73*, 79*, 80* and 121*, whereas shared with NS minus primary ŚK as well as M (except M_2) is 214* Stars shared by NS minus a few sporadic exceptions are 117*, 118*, 221* and 222* The remaining stars are shared by D_5 with MSS constituting the group $K_{4\ 5}$ V_1 B Da Dn $D_{2\ 3\ 6\ 8}$, as instanced in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299* Solitary departures from the group are met with in 66* (plus K_2); 152*, 262*, 265* and 295* (all, minus K_4), 287* (minus B_1), 40*, 52* (both, plus D_1), and 101*, 102* and 116* (all, minus D_8). Two departures, in 300* (plus $Ś_1$ minus K_4), 271* (plus K_1 minus K_4), 263* (minus K_4 B_1), 49* (minus K_4 plus D_1), 100*, 112*–115*, 213* (all, minus K_4 D_8, B_1 missing in the last), 51* (minus K_5 plus D_1), 132* (minus Da plus D_1), and 107* (plus D_4 minus D_8) Three departures are illustrated in 25* (plus K_3 D_1 minus B_1),

133* (plus K_{7-8} minus D_2); 89* (plus K_7 minus K_6 D_8), 71* and 93* (both, plus K_7 D_1 minus D_2), 65* (plus K_7 D_7 M_2), and 130* (minus Da D_3 plus D_1). The rest are: 8*, 46*, 72*, 78*, 90*, 105*, 106*, 108*, 183* and 186*.

In the Āpaddharma, we have, in D_6, four cases of sporadic star-sharers, viz., 317* (with K_3 V_1 B Da Dn_1), 448* (with K_6 V_1 B Da $Dn_{1, n3}$), 420* (with V_1 B Da Dn_1), and 421* (with D_7 T $G_{1, 2, 3}$ M) — the last being mainly S star, while the first three have no representative of the D version. Stars 301* (with $Ś_1$ K Da Dn_1 n_3 $D_{1-5, 8, 9}$) and 323* (with $Ś_1$ K Dn_1 n_3 $D_{2, 3, 8}$) have no B group sharer. Stars 382*, 409* and 423* are shared by NS minus primary ŚK, star 377* by NS minus TG, and star 429* by NS minus M, while star 395* is NS star with several omissions from K and D versions. The sharers of the remaining star-passages constitute the group $K_{3, 5}$ V_1 B Da Dn_1 n_3 $D_{2, 3, 8}$, the instances being 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. Solitary departures from the sharing group are exemplified in 348*–350*, 358*, 363*, 373* and 435* (all, minus K_3), 357* (plus K_4), and 364*–366* and 380* (all, plus D_4). Two departures in 370* (minus K_3 plus K_4), 439*, 440* (both, minus K_3 D_{12}), 422* (minus K_3 Dn_1), 372* (minus K_3 Dn_3), 386*, 388* and 396* (all, minus K_3 plus D_4), 397* (plus K_4 D_4), 307* (plus K_4 G_1), and 368* (plus D_4 minus D_3). Three departures in 385*, 413* and 414* (all, minus K_3 plus K_4 D_4), 312* (minus K_3 Dn_3 plus D_1), and 352* (minus K_3 $D_{3, 8}$).

In the Mokṣadharma, while D_6 presents no case of a solitary star-passage, the sharers in the following instances are few and sporadic: namely, K_7 Ds_2 $D_{4, 8, 9}$ in 679*, K_7 $D_{4, 7, 9}$ in 764*; K_7 $D_{4, 9}$ in 661*, $B_{7, 8}$ Da_3 a_4 D_7 in 916*, Dn_4 $D_{2, 8}$ in 471*, D_5 in 497*, $D_{4, 9}$ in 501*, and D_7 alone in 707*, 709*, 728*, 739*, 768* and 782*. In the following cases, the B version (along with V_1 in most cases) is absent amongst the sharers, which belong, in the last seven cases, to both the NS Recensions: 461*, 479*, 484*, 486*, 708*, 785*, 876*, 898* and 915*, together with 545*, 828*, 831*, 832*, 852*, 911* and 914*. The following are shared by the N Recension as a whole (with occasional lapses): 490*, 559*, 653* (plus M_6), and 756*, 882*, 901* (all, with $Ś_1$ missing, D_7 missing in the first two), while the following are shared by N minus ŚK: 694*, 720* (both, with V_1 $B_{0, 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2, 3, 6-8}$: V_1 $B_{8, 9}$ being absent in the latter), while the following is shared by S: 508* (with D_7 T $G_{1-3, 6}$ $M_{1, 5-7}$). The following are shared by NS minus primary ŚK: 464*, 469*, 477*, 502*, 532*, 555*, 627*, 672*, 673*, 687*, 714*, 717*, 734*, 803* and 859*, the following by NS minus ŚK: 610*, the following by NS minus M: 524*, 556*, 636* (except M_7), 788*, 798*, 840*, 860*, 861*, 892* and 902*, the following by NS minus primary ŚK and M: 667* (except M_6) and 724* (except M_7), and 717* by NS minus primary ŚK and TG. The sharers of the remaining star-passages in D_6 arrange themselves into the following group: K_6 V_1 $B_{0, 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2, 3, 8}$, as illustrated in 649*,

786*; 804*, 805*, 813*, 836*, 846*, 848*, 866* (V_1 missing in the last seven cases), 887*, 891*, 904* and 905*. Solitary departures from the group are illustrated in 684*, 814* (both, plus K_4); 651* (minus V_1), 809* (minus B_0); 654*, 675* (both, plus D_6), 685*, 747*, 750*, 753*, 769* (all, plus D_7), 650* (plus D_9), and 775* (plus G_2) Two departures are illustrated in 520* (plus K_4 minus D_2), 787* (plus K_7 minus D_2), 511A* (plus K_7 D_6), 503* (minus V_1 plus D_6), 691*, 755*, 790*, 795*, 833* (all, minus V_1 plus D_7), and 500*, 540*, 626*, 631*, 690*, 695*, 701*, 706* (all, plus $D_{6\ 7}$) Three departures in 491* (plus K_4 $D_{6\ 7}$), 465* (minus V_1 D_8 plus D_6), 458* (minus $B_{6\ 7}$ plus D_6), and 715* (plus $D_{6\ 7}$ minus D_3). The rest are 475*, 494*, 531*, 693*, 716* and 736*

Coming to omissions in D_6, in the Rājadharma, it has no less than twenty-nine solitary omissions, out of which only eleven are by haplography the shared omissions, by contrast, being only seven (one of them by haplography) The solitary omissions by haplography are 12 1 26^e–27^f, 10 13, 15 from पापा (in 5^b) up to सात्त्विके (in 6^c), and 30^b–32^e, 17 from श्रय (in 7^d) up to स (in 9^a), 47 27, 79 from दस्युबले (in 34^a) up to राजसत्तम (in 35^b), 92 from मासद (in 13^d) up to न हि (in 15^a), 108 28^{ab}, 111 16, and 128 from धनेन (in 49^b) up to त च (in 300*) The solitary non-haplographical omissions are 12 7 25^d, 12 15^{bcd}, 19 from धर्मेषु (in 6^a) up to षु (in 7^b), 56 from स्वेषु (in 23^e) up to योनिषु (in 24^d), 58 8^c–9^b, 10^{cd}, 59 60^a–70^c, 76 25^{cd}, 90 24^c–25^d, 92 from राजैव (in 6^d) up to त्रयी in line 1 of 219*, 99 42^e–43^b, 104 from धानज्ञ (in 6^c) up to द (in 7^d), and from दुष्टा (in 42^e) up to विधा (in 43^b), 107 from राज्य (in 6^d) up to आगन्ता (in 8^a), 109 from सह (in 18^d) up to कृत (in 19^d), 111 13^c–14^d, 115 5^b–6^a, and 124 from भद्र (in 23^e) up to द्युति (in 24^d) There is only one shared omission by haplography viz, 66 14 (with K_3 $D_{2\ 3}$) The shared non-haplographical omissions are 12 105 1 (with K_2), 114 7^{bc} (with K_5), 101 33^{ab}, 126 45^{ab} (both, with K_5 V_1 B Da Dn $D_{2,\ 3\ 6\ 8}$ — V_1 om in the latter), 47 79* lines 7–8 (with V_1 $B_{0\ 1\ 3-5}$ Da $D_{2\ 6-8}$ T_2), and 61 19^{cd} (with $D_{2,\ 3\ 6}$)

In the Āpaddharma, D_6 presents 23 instances of solitary omissions by haplography and 25 of solitary non-haplographical omissions The shared haplographical omissions are 7 and the shared omissions without haplography are 2 Of these the following are the solitary omissions by haplography 12 130 from मे (in 3^c) up to मे (in 3^d), 134 from यज्ञ (in 8^d) up to यथा (in 10^a), 136 from कुर्यात् (in 8^e) up to केन वा (in 9^a), 136. 39 from कर्तीह (in 77^c) up to कार्याणि (in 78^e), and from कुर्वन्ति (in 96^b) up to यत्न (in 97^c), 123^e–124^b, from प्रीयते (in 147^d) up to कारणे (in 149^a), 166^e–168^d, and 173^c–174^b, 137 59^a–60^b and 75^a–76^b, 138 53^{bc}, 64, and from स (in 68^a) up to व (in 68^b), 139 80–81, 142 from मित्र (in 35^b) up to कर्तव्य (in 36^a), and 40, 147 11^{ab}, 149 36^{cd}, 150 from नात्र (in 19^b) up to शल्मले (in 26^b), 151. 27, 160 from तृष्णा (in 56^a) up to बाहू (in 56^b), and 161 24^{cd}. The solitary omissions without haplography are 12 133 19^a–20^b and 25^a–26^b, 136 from य इमे (in 137^b) up to विश्व (in 138^b), and from सार्धं (in 206^b) up

to युधिष्ठिर (in 207^b); 137. 14, 16^{ab}, and 69, 139. 11, from यदोषं (in 39^c) up to तस्मिन्दे (in 40^c), and from मम (in 58^b) up to सम (in 59^d), 148 4^{cd}, 149 61^c–62^b, and from तस्थिरे (in 105^b) up to बान्धवाना (in 106^c), 150 5–6, and from घर्मा (in 16^c) up to तप (in 18^a), 151 29^c–31^a, 152 22^c–23^b, 154 4^{cd}, and 22^c–23^b, 155 3^c–4^b, 156 from भाव्य (in 20^a) up to मनना (in 21^b), 157 from च (in 12^b) up to सेव (in 12^d), 160 24^c–25^b, and 58^c–59^d, 165 2^a and 167 19^{cd}. The shared haplographical omissions are: 12. 149 70^{ab} (with $K_{3\,5}$ V_1 B_{0-3} Da Dn_1 n_3 $D_{2\,3\,8}$ G_1), 136 74^d–75^a (with K_3 D_4), 148 23^{ef} (with K_4 B_2 Da_1 Dn_1 n_3 $D_{1\,9}$ T_2), 143 2^a–3^b (with Dn_1 $D_{3\,7\,8}$ T_1 $G_{2\,5}$), 139 7^d–8^a (with Dn_2 $D_{2\,3}$), and 49 (with D_9), and 140 4^d–7^a (with G_1). The shared omissions without haplography are: 12. 157, 2^{cd} (with B Da M) and 149 85^{ab} (with B_3).

Turning to the Mokṣadharma, we encounter no less than sixty cases of solitary omission with haplography, and fifty-two cases of the same without haplography, while of shared omissions, the number is fifty-three with haplography, and twenty-three without haplography. The details are: solitary omissions with haplography: 12. 168 18^f–19^c, 187 23^c–24^b, 188 4^{ab}, 196 13, and 21^c–22^b, 199 from नैवाभि (in 22^c) up to सह (in 23^d), 200 18^b–21^c, 203 39^{cd}, 204 6^{cd}, 210 from धर्मं (in 2^c) up to लक्षण (in 4^a), and 17^{ab}, 215 19^b–20^a, 217 from न शोचामि (in 5^c) up to शक्र (in 6^c), 220 60, 221 34^c–35^d, 223 8, 20, 229 16, 231 26^a–27^b, 232 26^{cd}, 234 15, 258 5^a–6^b, 261 21, 273 8^{cd}, 274 from महा (in 13^c) up to चाश्व (in 13^d), 287 from यथा (in 26^a) up to कर्पति (in 31^d), from व्याहृता (in 38^a) up to हृत (in 38^d), and 39^d–40^c, 289 5^d–7^a, 290 from समोह (in 80^c) up to नापि (in 81^b), 292 from मूर्ति (in 39^d) up to लोकेषु (in 40^d), and 44^{cdef}, 294 33^c–34^f and 39–40, 295 4^b–5^a, 23^d–25^c, 298 21^a–24^c, 301 1^d–2^c, and 6^b–13^a, 302 16^c–17^d, 303 7^{cd}, 308 from लुच्यते (in 79^d) up to क्ष्म्यसि (in 81^d), 111^c–112^b, 309 57^c–58^b, 312 21^{cd}, 313 from णेनेह (in 14^a) up to ब्रह्म (in 15^b), 322 from व्या (in 16^c) up to भक्त (in 18^a), 326 from सूर्यस्य (in 71^a) up to तथा (in 71^c), 110^a–115^b, 327 74^c–75^d, 328 from वासवे (in 8^b) up to तथै (in 8^d), 329 35^4–35^7, 39^4–39^5, 331 46^d–47^c, 332 from वायु (in 9^c) up to युज्यते (in 10^c), 19^b–20^a, and 337 from मह (in 47^b) up to ततो (in 48^a), 338 21–23 and 24^{ab}, and 347 from नागेन्द्र (in 7^c) up to अह त्वनेन (in 15^a). The solitary non-haplographical omissions are: 12. 171 from स (in 43^d) up to वर्तयन् (in 44^b), 178 8, 11, 180 12^c–13^b, 184 from युक्ता (in 6^a) up to य आचारा (in 7^c), 187 18^a–20^b, 200 26^c–27^d, 209 14^a–15^b, 217 38, 220 49^c–50^b, and 109–110, 221 63^{ab}, 224 56^c, 231 from जीव (in 13^c) up to देहेषु (in 13^d), 233 11^a–12^b, 235 11, 255 41, 258 50–52, and 63, 260 14^c–15^d, 262 11^a–12^b, 270 from मनीषिणाम् (in 24^b) up to अस्मिन् (in 271 8^c), 272 12^{ab}, and 30^{bc}, 288 from स्पृहयन् (in 29^c) up to स्तनान् (in 30^b), 289 from राजेन्द्र (in 16^c) up to विपद्यन्ते (in 17^c), 293 28^{ab}, 303 from वास (in 18^b) up to सम्यक्षेषु (in 19^b), 306 from इ तत् (in 12^a) up to देवे (in 13^b), 80, 93, and from विचिन्त्य (in 100^d) up to end of adhy 306, 307 from कर्मणा (in 2^b) up to अत्रा (in 3^a), and 13^{cd}, 308 90^c–91^b, and 188, 309 from यमुना (in 29^a) up to सुख (in 29^c), 313 33^d–35^a, and 50^c–51^b, 323 56^{ab}, 324 38, 326 25^{cd}, 33^c–34^b, 37^{cd}, and from इद (in

100^a) up to चतुर्वें (in 100^b), 327 from म· (in 14^a) up to कथ (in 15^a), and 48^{cd}; 328. from शशाप (in 46^d) up to सशय (in 47^d), 330 from शान (in 32^c) up to पश्य (in 33^a), 331 from 1^a with the initial ref up to यच्छ (in 1^c), and 6^f–7^c, and 345 13.

Turning to shared omissions in D_5 in the Mokṣadharma, we have to report the following by haplography 12 246 13^{cd} (with $Ś_1$ $K_{1, 2, 4, 7}$ $B_{8, 9}$ $Da_{3, 4}$ $D_{4, 6, 7, 9}$), 273. 34 (with $Ś_1$ $K_{1, 2, 4}$ $D_{4, 7}$), 308 130 (with $Ś_1$ $K_{1, 2, 4}$ D_7), 196 17^{cd} (with $Ś_1$ $K_{1, 2}$), 305 20 (with $K_{1, 2, 4}$ D_7 G_2), 272 25 and 324 22 (both, with $K_{1, 2, 4}$), 223 16 (with $K_{1, 2}$), 331 43^{ab} (with $K_{1, 7}$ G_2), 308 139 (with K_1), 208 7 (with $K_{2, 4, 6}$), 200 41^c–42^b (with $K_{2, 4, 7}$ $Da_{3, 4}$ D_9), 260 2 (with $K_{2, 4}$ D_7 G_2), 237 23 (with $K_{2, 4}$ D_7), 292 46^c–47^b (with $K_{2, 4}$), 290 73^{cd} (with K_2 Dn_4 D_7), 262 42^{ab} (with K_4 B_9 D_7 T G_{1-3} $M_{5, 7}$), 288. 15^{bc} (with K_6), 297 9^{cd} (with K_7 V_1 $B_{0, 2}$ Dn_4 $D_{4, 7, 9}$ T $G_{1-3, 6}$), 219 9 (with K_7 Da_4 D_7), 326 30^{ab} (with B_0 $D_{4, 7}$ G_2 $M_{1, 5-7}$), 220 17–18 (with B_9 G_1 M_1), 211 20^{cd} (with B_0 $G_{3, 6}$), 266 7^{ab} (with Ds_1 $D_{7, 8}$ G_3), 289 7^d–8^a (with Ds_1 $D_{7, 8}$), 290 19^{cd} (with Ds_2 G_2), 277 43, 288 11, 290 94^d–95^a, and 306 from नान्यथा (in 87^d) up to वर्णा (in 88^c) (all, with D_4), 271 18 (with D_6), 286 12^{ab} and 20^c–21^b, and 296 4–6 (all, with D_7 G_1), 237 16^d–17^a, 241 2^{cd}, 243 9^d, 267 15^{ab}, 276 18, 277 34–36 and 40–41, 282 4^{cd}, 289 29^d–30^c, 290 5^c–7^b, 8–9, and 28^d–29^c 292 16^c–17^b, 327 91^c–92^b, 328 36, 329 from वाक्तम (in 13^a) up to ब्राह्मणा (in 13^d), and 337 5^{ab} (all, with D_7), 329 from परोक्ष (in 17^a) up to भाग (in 18^a) (with T_1), 195 16^c–17^b (with G_1), and 172 30 (with M_1) — Without haplography, the following shared omissions are found 12 314 39^{abcd} (with K_1), 268 10^{ab} (with K_2 D_7), 324 15^{ef} (with K_4), 169 11^{ef} and 12^{ef} (both, with K_6 V_1 $B_{0, 6-9}$ $Da_{3, 4}$ Ds_2 $D_{3, 7}$ G_2 $M_{1, 5-7}$), 177 29^{ab} (with K_7 $D_{4, 8, 9}$), 331. 5^{ab} (with K_7 $D_{4, 9}$), 234 29, 256 5^{cd}, 261 5^{cd}, 271 47^c–48^d, 281 22, 285 15^{ab}, 290 83^d–84^c, 316 39 and 45, 318 47–51, 329 from यज्ञा (in 7^c) up to the second जुहोति (in 8^a), 335 21^{ab} and 348 14^{cd} (all, with D_7), and 326 38–39 (with G_1). — It will be seen that not all these omissions can be purely accidental

The details about transpositions and additional colophons are passed over Of Appendix passages, D_5 gives in the Rājadharma No 4 (shared with the majority of the N Recension), and in the Mokṣadharma No 28 (belonging to N plus G_2), and No 32 (belonging to NS minus M)

D_6

Baroda, Oriental Institute, No. 11317 This MS gives only the Rājadharma (folios 91), and the Mokṣadharma (folios 168), the Āpaddharma being absent Written on country paper (size 13″ × 5″) in Devanāgarī characters, with about 15 lines to a page and about 56 letters to a line Folios 100–150 of the Mokṣadharma are missing, thereby causing a lacuna from 12 283 15^c up to the end of the sub parvan. The MS is undated

In the Rājadharma, D_6 presents no solitary star passages, but the following may be said to be sporadically shared 162* (with K_5 V_1 $B_{1, 3}$ Da_2 Dn_1), 215* (with K_5 Dn $D_{2, 3, 5, 8}$), and 54* (with Dn $D_{2, 3}$ T G) The following are shared by N generally (with a few exceptions) 4*, 7*, 10*, 20*, 23*, 24*, 45*, 146*, 160*, 237*, 249* 257*, 296* and 297*, while the following, by N minus ŚK 97*, 119*, 136*, 156* No 207* is shared by S with a few sporadic sharers The following are shared by NS minus Primary ŚK 33*, 39*, 42*, 43*, 56*, 70*, 76*, 104*, 147*–149*, 206*, 211*, 212*, 217*, 219*, 220*, 221* 251*, 256*, 258*, 290*, 293* and 294*, while the next one is shared by NS minus the entire ŚK 246* Nos 73*, 79*, 80* are shared by NS minus M, 121* and 214* by NS minus Primary ŚK and M (the latter, except M_2), and 117* (with NS minus $Ś_1$ $K_{2, 5}$ Da_2 G_2) The remaining star-passages have sharers which arrange themselves in the group $K_{4, 5}$ V_1 B Da Dn $D_{2, 3, 5, 8}$, as illustrated in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299* Solitary departures from the group are 270* (plus K_1), 66* (plus K_3), 152*, 262*, 265* and 295* (all, minus K_4), 287* (minus B_1), 40* and 52* (both, plus D_1), and 101*, 102*, 116* (all, minus D_8) Two departures from the group are illustrated in 300* (plus $Ś_1$ minus K_4), 271* (plus K_1 minus K_4), 263* (minus K_4 B_1), 49* (minus K_4 plus D_1), 100*, 112*–115* (all, minus K_4 D_8), 51* (minus K_5 plus D_1), 132* (minus Da plus D_1) Three departures are illustrated in 133* (plus $K_{2, 3}$ minus D_8), 89* (plus K_2 minus K_5 D_8), 71* (plus K_2 D_1 minus D_8), 65* (plus K_2 D_7 M_2), 25* (plus K_3 D_1 minus B_1, $Ś_1$ missing), 213* (minus K_4 B_1 D_8), 130* (minus Da D_8 plus D_1), and 107* (plus $D_{4, 5}$ minus D_8) The rest are 8*, 46*, 72*, 78*, 90*, 93*, 105*, 106* and 108* (four departures), and 183*, 186*, 204* (more than four departures)

In the Mokṣadharma, while the following three stars in D_6 have only sporadic sharers 661* (with K_7 $D_{4, 5, 9}$), 705* (with K_7 Dn_4 Ds $D_{4, 9}$), and 713* (with $B_{0, 8}$ Da_3 Dn_1 n_4 Ds $D_{2, 3}$), the following have practically no sharer from the B version 460* (with K_6 Dn_1 n_4 Ds_2 $D_{2, 3, 8}$), 461* (with $K_{6, 7}$ Da_4 Dn_1 n_4 Ds $D_{2–5, 8, 9}$), 478* (with K_7 Dn_1 n_4 Ds_2 $D_{2, 4, 9}$), 479* (with K_6 Dn_1 n_4 Ds $D_{2–5, 8}$), 484* (with $K_{6, 7}$ Da_3 Dn_1 n_4 Ds $D_{2–5, 8, 9}$), 486* (with $K_{6, 7}$ Dn_1 n_4 Ds $D_{2–5, 8, 9}$), 498* (with K_6 Dn_1 n_4 Ds_2 $D_{2, 3, 8}$), 545* (with K_6 B_6 Dn_1 n_4 Ds $D_{2, 3, 5, 7, 8}$ T_2 $G_{1–3, 6}$ M_5), 561* (with $K_{6, 7}$ Dn_1 n_4 Ds $D_{2–4, 8, 9}$), 612* (with K_6 B_9 Da_3 a_4 Dn_1 n_4 Ds D_2), 679* (with K_7 Ds_2 $D_{4, 5, 9}$), 693* (with $K_{6, 7}$ V_1 B_8 Dn_1 n_4 Ds $D_{2–5, 7–9}$), 704* (with K_7 Dn_1 n_4 Ds $D_{4, 9}$), and 708* (with $K_{4, 7}$ Dn_1 n_4 Ds $D_{3–5, 7, 9}$) In the following cases the sharers are limited to the N Recension as a whole with a few exceptions 490* (except B_0), 559* (except $K_{2, 4, 7}$ $D_{4, 7, 9}$), and 716* (except $Ś_1$ $K_{1, 2, 4}$) NS minus primary ŚK are the sharers in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 659*, 667* (except M_5), 672*, 673*, 687*, 714* and 717* (the last minus T $G_{2, 3, 6}$), NS minus ŚK in 610*, NS minus M in 524*, 556* and 636* (except M_7) The remaining star passages in D_6 constitute the group K_6 V_1 $B_{0, 6–9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2, 3, 8}$, as illustrated in 496*, 499* and 735*. Solitary departures from the group are 654* and

675* (both, with minus D_6) Two departures from the group are illustrated in 511A* (plus K_7 D_6), 503* (minus V_1 plus D_6), 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus $D_{6\ 7}$) Three departures in 491* (plus K_4 $D_{6\ 7}$), 694* (minus $K_?$ plus $D_{6\ 7}$), 465* (minus V_1 B_3 plus D_6), 458* (minus $B_{6\ 7}$ plus D_6), and 715* (plus $D_{6\ 7}$ minus D_8), while 509*, 531* and 736* have more than three departures.

Turning to omissions in D_6, in the Rājadharma it presents eight solitary omissions with haplography, and sixteen without haplography the former, in 12. 72 6^d, 87 from 27^b up to राजा (in 28^b), 92 24, and 39^b–40^a, 103 24^c–25^d, 109. 1^d–2^a, as also from प्रीणाति (in 23^a) up to देवाश्व (in 23^c), 121 from उच्यते (in 49^d) up to प्रत्यय (in 50^d), the latter, in 12 74 1^{bc}, 78 4, 79 40^{cd}, 83 25^a–26^b, and 66^c–67^d, 88. 28; 92. 22, and 26, 97 from 16^c up to 98 16^b, 104 28, 105 30^c–32^b, and from युध (in 48^b) up to पितामह् (in 49^d), 108 2^{ab}, 114 7^c, 125. 25^{ef}, and 126 34 (with the ref). The shared haplographical omissions are 12 85. 3 (with $Ś_1$ K_{1-3} $D_{2\ 4}$ G_3), 78 23 (with K_1), 118 7^d–9^a (with K_6), 74 10^{ab} (with V_1 B Da_2 $D_{2\ 8}$ $M_{1\ 3\ 4}$), 73 12^{cd} (with B_3 Dn), 78 26 (with $D_{1\ 8}$ G_1), 91. 9 (with $D_{2,\ 3\ 5}$), and 103 9 (with G_2), while the shared non-haplographical omissions are 12 101 33^{ab} (with K_5 V_1 B Da Dn $D_{2\ 3\ 5\ 8}$), 126. 45^{ab} (with K_6 B Da Dn $D_{2\ 3\ 5\ 8}$), and 99 12^{ab} (with D_3) — In the Mokṣadharma, D_6 presents 14 solitary haplographical omissions, and 10 solitary non-haplographical viz , 12 172 6^a–7^b, 175 29^{cd}, 177 22^c–23^b, 207 23^c–24^d, 227 4^a–5^b, 230 16^b–17^c, 232 from पञ्चमम् (in 1^d) up to पाद् च (in 6^b), 239. 5^d–6^a, 250 40^a, 260 20, 272 41^{bc}, 276 17–18, 277 10^c–11^b, and 35, while solitary non-haplographical omissions are 10 viz , 180 28^c–29^b, 193 17^c–18^b, 212. 24^c–25^b, 218 4, 227 14^{ab}, 234 23^b–24^a, 238 15^{cd}, 242 7^b, and 15^{cd}, and 280 from the initial reference up to सेवा (in 2^a) The shared non hoplographical omission is one only — 12 169 9^{cd} (with $B_{0\ 6-9}$ Ds_1), while the shared haplographical omissions are the following 12 246 13^{cd} (with $Ś_1$ $K_{1\ 2\ 4\ 7}$ $B_{8\ 9}$ Da_3 a_4 $D_{4\ 5\ 7\ 9}$), 271 46^d–27^c (with $K_{1\ 2\ 4\ 7}$), 280 20^a–21^b (with $K_{1\ 2\ 4}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 $D_{2\ 3\ 8}$), 192 121 (with K_1), 224 53^d–54^a, and 277 26 (both, with K_7 D_9), 267 17^{ef} (with K_7), 256 10^{de} (with D_4), 271 18 (with D_5); 200 12^c–14^b (with D_7 T_1 $G_{1-3,\ 6}$), 277. 29 (with D_8), 216. 6 (with D_8 M_1), and 249 11^c–12^d (with G_2).

The Appendix passages in D_6 are, No. 4 (shared with N [except D_7]); and No. 7 (shared with D_4) in the Rājadharma ; and, in the Mokṣadharma, No. 28 (shared with N [$Ś_1$ missing]). — Details about transpositions and additional colophons are passed over — It will be noted that, in D_6, the last 71 adhyāyas are missing.

D_7

Tanjore, Sarasvathi Mahal Library, No 1191 written on old country paper in Devanāgarī characters Size 15″ × 15½″ Margins ruled in double red lines. Occasional

marginal corrections by the same hand The MS. is old and in much fragile condition. Through an oversight, the variants for the first seven adhy of the Rājadharma were taken from another MS from the same library, numbered 1044, but the oversight was discovered too late for correction No 1191 was eventually chosen as it was a complete MS for the whole Śāntiparvan, whereas, No 1044 had no Mokṣadharma sub-section The t l from No 1191 for the first seven adhyāyas are now given in the Addenda No 1191 gives the Rājadharma on folios 1–113, and the Āpaddharma on folios 114–154, but, with the Mokṣadharma (No 1192), there is a fresh pagination (1–189), although the size of the folios and other scribal characteristics remain unaltered The portion of the Śāntiparvan, covering adhy 320 40c up to 325 4[102] is, however, missing in No 1192 Nos 1191 and 1192 are both undated. The MS was collated at Tanjore

D-, although written in Devanāgarī characters, shows its relationship to the S Recension by the number of exclusively S Recension stars that it gives, as will be clear from the following In the Rājadharma, D_1 gives the following fifty-nine star-passages common to the entire S Recension and with no sharer from the N Recension 13*, 14*, 21*, 31*, 32*, 47*, 109*–111*, 122* (G_4 damaged), 127*–129*, 134*, 139*, 141*, 142*, 144*, 153*, 154*, 158*, 163*, 166*–169, 173*, 175*, 178*–180*, 184*, 185*, 187*, 189*–191*, 199*–201*, 203*, 209*, 210*, 223*, 225*, 228*, 230*, 232*, 236*, 239*, 242*–245*, 247*, 259* To this we have to add the following twenty-two cases where, amongst the S Recension sharers, D_1 lacks only one S MS Thus, we have 35*, 159* (both, with S minus T_3), 181* (with S minus G_1), 278* (with S minus G_1, G_2 missing), 88*, 188*, 267*, 268*, 272*–274*, 277*, 279*–283* and 289* (all, with S minus G_2), 155*, 208* (both, with S minus G_4), 198 (with S minus M_3), and 161* (with S minus M_4) Larger S deficiencies amongst the sharers (short of an entire version) are illustrated in 157* (with S minus $G_{1\ 4}$), 251* (with S minus $G_{1\ 2}$), 171* (with S minus $M_{1\ 3\ 4}$), and 77* (with S minus $G_{3\ 4}$ $M_{1\ 3\ 4}$), while still greater deficiencies are found in 255* (with S minus T G_1), 18* (with S minus T_1 G_{2-4}) 41* (with S minus M), 195* (with S minus G_1 M), 69* (minus G_3 M), 83*–85*, 87*, 91*, 99* (all, with S minus $G_{3\ 4}$ M), and 92* (with T_2 alone). In contrast to the above cases, D_1 presents nine star-passages where no S MS appears amongst the sharers these are 4* (with K_{2-5} B Da Dn $D_{2-6\ 8}$, $Ś_1$ K_1 D_1 missing), 8* (with $K_{2\ 4}$ B Da Dn $D_{2-6\ 8}$), 37*, 296* and 297* (all, with N), 237* (with N, D_1 missing), 65* (with $K_{2\ 4\ 5}$ V_1 B Da Dn $D_{2\ 3\ 5\ 6\ 8}$ M_3), 119* (with V_1 B_{3-5} Da Dn $D_{2\ 3,\ 5\ 6}$), and 204* (with K_{3-5} V_1 $B_{0\ 2-5}$ Da Dn $D_{2-6\ 8}$, B_1 D_1 missing). Other normal cases are NS minus Primary ŚK as illustrated in 33*, 39*, 42*, 56*, 70* (G_3 missing), 76*, 97*, 104*, 117*, 118*, 147*–149* (minus T_2 G_4 in 147*), 206*, 211*, 212*, 219*–222*, 250* (minus M_4), 251* (minus M_2), 256*, 290* and 293* Other instances are S with sporadic N sharers, as in 182* and 207*, NS minus ŚK, as in 246*, NS minus M, as in 73*, 79*, 80*, 248*, NS minus Primary

Śānti 14*

ŚK and M, as in 121*, 214* (plus M_2), and 217* (plus $M_{2,4}$), NS minus BM as in 86* and 261*, and NS minus Primary ŚK and BM, as in 64*.

In the Āpaddharma, D_7 presents two solitary star-passages 304* and 354*, and ten, shared by the S Recension exclusively, viz., 315*, 360*, 389*, 417*, 418*, 421*, 438*, 444*, 446* and 449*, while the following three, by S minus M 303*, 405* and 406*, along with 302* and 345* by S minus T_2 M, 343* and 424* by S minus G_1 M, 430* by S minus T_2 G_1 M, and 427* by S minus M_4. In the remaining star-passages, there is a mixture of N and S sharers thus we have 318*, 382* and 409* (all, with NS minus Primary ŚK), 411* (with NS minus Primary ŚK and T_1 G_5), 423* (with NS minus Primary ŚK and $M_{1,2}$), and 429* (with NS minus M)

In the Mokṣadharma, D_5 appears as the solitary sharer of D_7 in the following star-passages 707*, 709*, 728*, 739*, 768* and 782*, while T_1 does so in 507*. D_7 shares the following star-passages with the S Recension exclusively 462*, 466*, 468*, 470*, 483*, 485*, 492*, 547*, 586*, 588*, 603*, 634* and 670*. The sharing S Recension lacks one or more S MSS as under 878* (minus T_1 G_1 $M_{1, 5-7}$), 529* (minus T_2 $M_{1, 5-7}$), 875* (minus T_2 G_2 $M_{1, 5, 7}$), 903* (minus T_2 $G_{1, 2}$ $M_{1, 5-7}$), 890* (minus G_1), 879* (minus G_1 $M_{1, 5-7}$), 674A*, 683* (both, minus G_2), 677*, 683* (both, minus G_2 $M_{1, 6, 7}$), 512* (minus G_2 $M_{1, 6, 7}$), 678* (minus $G_{2, 3}$ $M_{1, 6, 7}$), 487* (minus G_3 $M_{1, 6}$), 523*, 682*, 778*, 781* (all, minus G_2 $M_{1, 5-7}$), 463* (minus $G_{1-3, 6}$ $M_{1, 5-7}$), 476*, 700* (both, minus $M_{1, 5, 6}$), 473, 481*, 543*, 548*, 585* (all, minus $M_{1, 6, 7}$), 632* (minus $M_{1, 7}$), and 637*, 639*, 837*, 839*, 842*–844*, 847*, 849*, 850*, 853*, 854*, 865*, 867*, 871*, 873*, 874*, 877* 885* (all, minus $M_{1, 5-7}$). At the same time, the relationship of D_7 with the N Recension is seen in the following star passages shared — with slight departures — by NS minus Primary ŚK 469*, 477*, 502*, 532*, 545*, 555*, 627, 659*, 667*, 672*, 673*, 687*, 714*, 717*, 734*, 859* and 914*, also by NS minus M, as in 524, 636*, 788*, 798*, 840*, 860, 861*, 892* and 902*, by NS minus Primary ŚK and M, as in 724* and 772*, as also by NS minus B, as in 828*, 831*, 832*, 852*, besides 779* (with NS minus Primary ŚK B M). Finally, D_7 has some stars with exclusively N sharers, as for example, 490* (N minus B_0), 756* (N, $Ś_1$ D_6 missing), 901* (N minus K_7, $Ś_1$ D_6 missing), 694* and 720* (both, with N minus ŚK), 708*, 876* (both, with N minus B and Primary ŚK), while N minus primary ŚK almost forms a star-sharing N group consisting of K_6 V_1 $B_{0, 6-9}$ $Da_{3, 4}$ $Dn_{1, n4}$ Ds $D_{2, 3, 5, 8}$, as exemplified in 685*, 747*, 750*, 753* and 769*, as well as in 790* and 833* (both, with V_1 missing). Solitary departures from the group are exemplified in 691*, 755* and 795* (all, minus V_1), and in 500*, 540*, 626*, 631*, 690*, 695*, 701* and 706* (all, plus D_6). Two departures, in 491* (plus K_4 D_6) and 715* (plus D_6 minus D_8), and more than three departures in 475*, 716* and 736*. The list may be concluded with the following more or less sporadic cases 457* (with S plus K_6 Ds_2), 856* (with $K_{1, 3, 4}$ T $G_{1-3, 6}$), 911*

(with K_7 Ds_2 $D_{4\ 5\ 9}$ G_2 $M_{1\ 6\ 7}$), and 916* (with B_{7-9} $Da_{3\ 4}$ D_5)

Turning to omissions in D_7, in the Rājadharma, it presents forty-seven solitary omissions, 29 haplographical and 18 without haplography, also thirty-four shared omissions, 29 haplographical and 5 without haplography The details are solitary haplographical 12 14 23–24, 21 8^{bc}, 22 4^{c}–5^{b}, 26 34, 29 55–58, and 122–136, 30 8^{e}–19^{d}, 32 16^{c}–19^{b}, 35 29^{d}–31^{e}, 36 23, 26 –28^{b}, and 29^{d}–32^{a}, 37 21^{cd}, 45 4–5, 46 15–16, 47 44, 91*, lines 2–3, 49 24–25, 54 21^{a}–22^{b}, 55 4–6, and 9, 59 41^{c}–47^{d}, 76 7^{a}–8^{d}, 84 38–39, 92 8–9, 111 6–7, and 11, 120 43^{d}–44^{c}, and 124 48^{d}–50^{c} Solitary non-haplographical 12 12 33^{c}–34^{d}, 14 10, 15 44^{cd}, 29 30^{a}, 34 35^{cd}, 42 8^{ab}, 9–10, 45 8^{c}–10^{b}, 47 71^{a}–72^{b}, 49 5^{cd}, 50 26^{ab}, 52 from केन (in 16^{d}) up to गाङ्गेय (in 23^{d}), 60 25^{a}–31^{b}, 37^{c}–40^{b}, 105 7^{ab}, 35, 110 21^{ab}, and 122 22^{cd} Shared haplographical 12 59 38^{a}–39^{b} (with Ś1 $K_{1\ 2\ 4}$ D_1 T_1), 36 5^{c}–6^{b} (with Ś1 $K_{1\ 2\ 4}$ D_8), 16 15^{cd} (with K_{1-4} $D_{1\ 4}$ T_1 G_3), 68 33 (with $K_{2\ 4}$ D_1), 77 4 (with K_2), 70 26^{cd} (with K_3 Da_1), 84 35 (with K_3 D_4 T_1), 111 4 (with K_3 G_1), 47 76*, lines 1–2 (with K_5 T $G_{1\ 2}$ M_2), 74 9 (with K_5 T_1 $G_{2\ 3}$), 47 79*, lines 7–8 (with V_1 $B_{0\ 1\ 3-5}$ Da $D_{2\ 3\ 5\ 6}$ T_2), 10 22^{ab} (with B_1 T_1 G), 36 12 (with B_1), 94 10^{ab} (with Da), 54 26^{cd} and 99 11 (both, with D_4), 47 79*, lines 3–4 (with D_6 T $G_{1\ 2}$), 55 11 (with S), 47 80*, lines 1–4 (with T $G_{1\ 2}$), 64 2 (with T G $M_{1\ 3}$), 116 19–20 (with T_1 G_4), 29 52 (with T_2 G_4), 125 16^{c}–18^{b} (with G_1), 92 11–12 (with $G_{2\ 4}$), 36 18^{c}–19^{d}, 70 7^{cd}, and 101 4^{c}–5^{b} (all, with G_2), and 109 4^{b}–5^{c}, 111 259*, lines 3–6 (both, with G_4) Shared non haplographical 12 16 12^{a}–13^{b} (with $K_{1\ 2}$), 101 26^{ab} (with S), 49 41^{ef} (with T G), 14 35 (with T_2 G_1), and 75 19^{c}–20^{d} (with G_2)

In the Āpaddharma, D_7 presents 2 solitary haplographical omissions and 3 solitary non-haplographical, while there are 10 shared omissions by hapl and 5 shared omissions without hapl These, in order, are solitary — 12 129 2^{cd} and 159 45^{c}–46^{d}, 132 8^{c}–10^{b}, 139 71, and 83–85 Shared (by hapl) — 12 136 101^{cd} (with $K_{3\ 4}$ D_1 G_2 $M_{1\ 3}$) and 89^{cd} (with K_3 B_0 D_0 T $G_{1\ 2\ 5}$ M), 154 15–16 (with K_5 G_1), 136 133–134 (with B_1 G_2 M_2), 143 2^{a}–3^{b} (with Dn_1 $D_{3\ 5\ 8}$ T_1 $G_{2\ 5}$), 148 22^{ef} (with Dn_3), 155 8 (with $D_{4\ 5\ 8}$), 152 7^{bc} (with S), 136 156^{cd} (with G_2), and 140 11^{b}–14^{a} (with M_2), as also, without haplography, 12 133 1^{d}–3^{c}, 161 37^{a}, and 165 28^{ab} (all, with S), 138 41–43 (with T_1 $G_{1\ 2\ 5}$), and 153 11^{b} (with T_1 G_5)

Lastly, in the Mokṣadharma, D_7 presents 32 solitary haplographical omissions and 20 solitary omissions without haplography, whereas, of shared omissions, the number respectively is 65 (shared haplographical) and 35 (shared without haplography) The details are as under — solitary haplographical 12 168 18^{cd}, 171 55^{c}–56^{d}, 172 26–28, 212 3, 29^{b}–31^{a}, 221 54^{c}–55^{d}, 223 10–11, 19–20, 225 3^{c}–5^{b}, 235 25, 244 3^{d}–5^{c}, 249 6^{d}–7^{c}, 258 4^{ab}, 264 18^{b}–19^{a}, 267 12^{c}–13^{d}, 272 36–37, 274 5^{cd},

289. 6^{bc}, 290 14^{c}–15^{b}, from तन्निरिल्लं (in 103^{d}) up to साख्यागतं (in 104^{a}), 291 from श्रोष्यामहे (in 5^{b}) up to त्वत्त (in 6^{b}), 292 39^{c}–40^{b}, 298 13^{cd} and 22–23, 301 3^{a}–4^{b} and 6–9, 310 17^{c}–18^{d}, 312 from गन्तव्य (in 8^{c}) up to पत्र (in 9^{a}), 317 9–10, 333 19^{b}–21^{a}, 336 28^{c}–29^{b}, and 337 20^{a}–22^{a} Solitary non-haplographical 12 169 17–19, 177 32^{c}–34^{d}, 187 25^{ab}, 200 33^{cd}, 201. 31–32, 214 3, 224 33–34, 239 12^{c}–13^{a}, 250 41^{d}, 258 50^{cd}, 265 15^{c}–16^{c}, 269 5^{ab}, 272. 19^{c}–20^{d}, 283 1^{cdef}, 297 19^{c}–20^{b}, 308 25^{ab}, 326 100^{d}, 334 from तपसा (in 14^{a}) up to भाजनं (in 14^{b}), 339 2^{b}–3^{c}, and 21^{ab}

Shared haplographical 12 246 13^{cd} (with Ś1 $K_{1.2.4.7}$ $B_{8.9}$ Da_{3} $_{4}$ $D_{4-6.9}$), 273 34 (with Ś1 $K_{1.2.4}$ $D_{4.5}$), 308 130 (with Ś1 $K_{1.2.4}$ D_{5}), 187 34–35 (with Ś1 $K_{2.4}$), 305 20 (with $K_{1.2.4}$ D_{5} G_{2}), 243 6, 305. 12 (both, with $K_{1.2.4}$), 217 4 (with $K_{1.2.6.7}$ D_{9} $G_{1-3.6}$), 253 33 (with $K_{1.2}$), 292 48^{ab} (with $K_{2.4.7}$ D_{9}), 303 4^{ab} (with $K_{2.4}$ Ds_{1} D_{8} $G_{1.2}$), 260 2 (with $K_{2.4}$ D_{6} G_{2}), 240 19–20 and 292 7^{ef} (both, with $K_{2.4}$), 317. 12^{ab} (with $K_{2.7}$ $D_{4.9}$ $G_{2.8}$), 254 29^{cd} (with $K_{2.7}$ $D_{4.9}$ G_{1}), 290 73^{cd} (with K_{2} Dn_{4} D_{5}), 285 17^{c}–18^{b} (with K_{2} D_{4} $G_{3.8}$), 295 24^{c}–26^{d} (with K_{2} G_{1}), 262 42^{ab} (with K_{4} B_{9} D_{5} T G_{1-3} $M_{5.7}$), 297 9^{cd} (with K_{7} V_{1} $B_{6.8}$ Dn_{4} $D_{4.5.9}$ T $G_{1-3.6}$), 265 5^{cd} (with K_{7} B_{9} Da_{3} $_{4}$ D_{9} T_{1} G_{2}), 295 9^{cd} (with K_{7} B_{9} Da_{4} T_{1} $G_{1.6}$), 219 9 (with K_{7} Da_{4} D_{5}), 173 32^{ab} (with K_{7} D_{9}), 258 51^{c}–52^{d} (with K_{7}), 326 30^{ab} (with B_{6} $D_{4.5}$ G_{2} $M_{1.5-7}$), 284 29^{cd} (with Da_{3} $_{4}$), 217 18^{cd} and 305 14 (both, with Da_{4}), 327 34^{c}–35^{b} (with Dn_{4}), 289 7^{d}–8^{a} (with Ds_{1} $D_{5.8}$), 306 6 (with Ds_{2}), 172 33 (with D_{4}), 237 16^{d}–17^{a}, 241 2^{cd}, 243 9^{d}, 267 15^{ab}, 276 18, 277 34–36 and 40–41, 282. 4^{cd}, 286 20^{c}–21^{b}, 289 29^{d}–30^{c}, 290 5^{c}–7^{c} plus 8–9 plus 28^{d}–29^{c}, 292. 16^{c}–17^{b}, 327 91^{c}–92^{b}, 328 36, 329 from वाक्सम (in 13^{2}) up to ब्राह्मणा (in 13^{2}), and 337 5^{ab} (all, with D_{5}), 286 12^{ab}, 296 4–6 (both, with D_{5} G_{1}), 200 12^{c}–14^{b} (with D_{6} T_{1} $G_{1-3.6}$), 168 19^{cd}, 217 33 (both, with T $G_{1-3.6}$), 220 60^{c}–61^{d} (with T_{1} G_{2}), 331 3^{a}–4^{b} (with T_{1}), 187 43^{cd}, 199 32^{ab}, 226 32–33, 294 37^{c}–38^{b} (all, with G_{1}), 218 3^{c}–5^{b} (with G_{2}), and 223 14 (with $G_{3.6}$) — Shared non-haplographical omissions are 12 268 10^{ab} (with K_{2} D_{5}), 169 11^{ef}, 12^{ef} (both, with K_{6} V_{1} B_{6-9} Da_{3} $_{4}$ Ds_{2} $D_{3.5}$ G_{2} $M_{1.5-7}$), 234 29, 256 5^{cd}, 261 5^{cd}, 271 47^{c}–48^{d}, 285 15^{ab}, 290 83^{d}–84^{c}, 316 39 and 45, 318 47–51, 329 from यज्ञा (in 7^{1}) up to जुहोति (in 8^{2}), 335 21^{ab} and 348 14^{cd} (all, with D_{5}), 225 14^{ab} (with T $G_{1.3.6}$ M_{5}), 194 10^{c}–11^{d}, 210 24^{ef}, 216 15 and 16^{ef}, 326 105^{ef} (all, with T $G_{1-3.6}$), 312 24^{ab} (with T $G_{1.3.6}$), 330 32^{ef} (with T $G_{2.3.6}$), 169 12^{ab} (with T $G_{1-3.6}$ $M_{1.5-7}$), 187 19^{cd}, 308 19^{cd}, and 337 40^{ef} (all, with T_{1} $G_{3.6}$), and 187 15, 233 7^{c}–8^{b} (both, with $G_{1.3.6}$), 187 10^{ab} and 17, 232 12^{c}–13^{c}, 295 16^{c}–17^{d} and 297 3–4 (all, with G_{1}), and 187 11^{ab} (with $G_{3.6}$) — The dominance of the S Recension amongst the sharers will be easily noticed

The same is also the case with the transpositions in D_{7} where, in the Rājadharma, none of the ten cases available is without the majority (and even the totality) of the S

sharers, only three of them possessing any N sharers In the Āpaddharma, the case is exactly similar, out of 8 cases only two having sporadic N sharers In the Mokṣadharma, out of 18 cases of transpositions in D_7, two are solitary (261 31 and 32, 308 15^a and 15^b), two with exclusively N sharers (169 12^{ab} and 12^{cd}, 273 8^{ab} and 8^{cd}), one with N sharers dominating (166 13 and 14^{abcd}), three where N and S have more or less even sharers (254 12^{ab} and 12^{cd}, 326 37^{cd} and 37^{ef}, and 331 5^{ab} and 5^{cd}), while in ten cases, the sharers belong exclusively to the S Recension

The difference is also noticeable as regards the Appendix passages in D_7 In the Rājadharma Appendix I (No 4), given by almost all other N MSS , is absent in D_7, while Nos 1, 2, 3, 8, 9, 10, 11, 12, and 13 are present in D_7 with the entire S Recension Appendix I (No 6) is peculiar to D_7 There is no Appendix passage in the Āpaddharma In the Mokṣadharma, D_7 gives No 28 which is an exclusively N Appendix, No 31 and 32 which belong to NS minus M, and No 17B which is S insertion

D_8

Poona, Vishalgad Collection of the Bhandarkar Oriental Research Institute, No 240 Written on country paper (size 11 8″ × 5 3″) in Devanāgarī characters, with 11–12 lines to a page and 30–35 letters to a line Carefully written, and in good condition The MS gives all the three sub-sections Rājadharma folios 193 , Āpaddharma, 69 , and Mokṣadharma, 344 For concluding colophon, see p 2018 The MS is dated in the Śaka year शशिकलागतमाद्यम् (i e , sixteen hundred) अन्ते रसशरविद् (i e , sixty-five, but more probably fifty-six) (cir A D 1743 or 1734)

In the Rājadharma, D_8 presents three solitary star-passages, 2*, 5* and 6* (of which 2* is of the nature of a maṅgalācaraṇa), and five with sporadic sharers, the first three of which (viz , 9*, 38*, 215*) have no sharers from the B version, which are present in the last two, 284* and 285* No 86* (with $Ś_1$ K $D_{1\ 4\ 7}$ T $G_{1\ 2}$) also has no B version sharer Next, there are regular N Recension stars like 4*, 7*, 10* (all, with $Ś_1$ K_1 D_1 missing), 20*, 23*, 24* (all, with $Ś_1$ missing and without D_7), 45*, 237* (D_1 missing), 249*, 257*, 296*, 297*, besides 37*, as also 146* and 160* (the last two, with 3 or 4 sporadic non sharers) Stars 136* and 156* are present in the N Recension minus the entire ŚK group Stars 33*, 42*, 43*, 56*, 148*, 149*, 206*, 211*, 217*, 219*, 251*, 256*, 258*, 293* and 294* are found in NS minus the Primary ŚK group , 73*, 79*, 80* are found in NS minus M , while 246* is found in NS without the entire ŚK, and 117*, 118*, 220*–222* and 290* are practically found in almost all the NS MSS with a few significant exceptions The sharers of the remaining star-passages arrange themselves into the group $K_{4\ 5}$ V_1 B Da Dn $D_{2\ 3\ 5\ 6}$, as illustrated in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299* Solitary departures from the group are 270* (plus K_1), 66* (plus K_2), 152*, 262*, 265* and 295* (all, minus K_4), 287* (minus B_1), 40* and 52* (both, plus D_1) Two departures in

300* (plus Ś$_1$ minus K$_4$), 271* (plus K$_1$ minus K$_4$); 89* (plus K$_2$ minus K$_6$), 65* (plus K$_2$ D$_7$), 49* (minus K$_4$ plus D$_1$), 263* (minus K$_6$ B$_1$), 51* (minus K$_6$ plus D$_1$), and 132* (minus Da plus D$_1$). Three departures: 25* (plus K$_3$ D$_1$ minus B$_1$), and 204* (plus K$_8$ D$_{4,7}$, B$_1$ D$_1$ missing). The remaining cases are 8*, 46* (with four departures).

In the Āpaddharma, D$_8$ presents four stars with sporadic sharers, viz., 362* (with K$_6$ V$_1$ B$_{2,4}$ Dn$_1$ n$_3$ D$_{2,3}$), and 371* (with K$_6$ Da$_2$ Dn$_3$ D$_{2,3}$), 306* and 375* (both, with K$_6$ Dn$_1$ n$_3$ D$_{2,3}$), — all without any B version sharer, and the same is also the case with the following six (with the exception of the last, which has one sharer from B): 323* (with Ś$_1$ K Dn$_1$ n$_3$ D$_{2,3,5}$), 391* (with K$_6$ Da Dn$_1$ n$_3$ D$_{2-4}$), 393* (with K$_6$ Da Dn$_1$ n$_3$ D$_{2-4}$ M$_2$), 410* (with K$_6$ Da Dn$_1$ n$_3$ D$_{2,3}$), 425* (with K$_6$ Dn$_1$ n$_3$ D$_{2-4}$) and 353* (with K$_6$ B$_4$ Dn$_1$ n$_3$ D$_{2,3}$ T$_2$). Next, we have the following with NS minus primary ŚK as their sharers: 382* (with K$_3$ V$_1$ B$_{0,2-5}$ Da Dn$_1$ n$_3$ D$_{2-5,7,9}$ T G$_{1,2,5}$ M$_{2,4}$), 409* (with K$_6$ V$_1$ B Da Dn$_1$ n$_3$ D$_{2-5,7}$ T G$_{1,2,5}$ M), 423* (with K$_{3,5}$ V$_1$ B$_{0,1,3,5}$ Da Dn$_1$ n$_3$ D$_{2-5,7,9}$ T G$_{1,2,5}$ M$_{2,4}$), and the next two with NS minus M, viz.: 412* (with Ś$_1$ K V$_1$ Da Dn$_1$ n$_3$ D$_{1-4,7,9}$ T G$_5$), and 429* (with Ś$_1$ K$_{1,3-5}$ V$_1$ B Da Dn$_1$ n$_3$ D$_{2,3,5,7,9}$ T G$_{1,2,5}$). Finally, 377* is an instance of NS minus TG as sharers. The sharers of the remaining star-passages constitute the group consisting of K$_{3,5}$ V$_1$ B Da Dn$_1$ n$_3$ D$_{2,3,5}$, as instanced in 309*, 314*, 316*, 319*, 320*–322*, 347*, 361*, 379*, and 401*. Solitary departures from the group are 348*–350*, 358*, 363*, 373*, 435*, 439* and 440 (all, with minus K$_3$), 357* (with plus K$_4$), 364*–366*, 368* and 380* (all, with plus D$_4$), and 374* (with minus D$_5$). Two departures in 370* (minus K$_3$ plus K$_4$), 422* (minus K$_3$ Dn$_1$), 372* (minus K$_3$ Dn$_3$), 386*, 388*, 396* (all, with minus K$_3$ plus D$_4$), and 397* (plus K$_4$ D$_4$). Three departures in 385*, 413*, 414* (all, with minus K$_3$ plus K$_4$ D$_4$), 310* (with minus K$_3$ B$_1$ D$_5$), 312* (with minus K$_3$ Dn$_3$ plus D$_1$), and 307* (with plus K$_4$ G$_{1,5}$). The rest are: 311*, 383* and 402*.

Finally, in the Moksadharma, we come across two cases of sporadic sharers, viz., 471* (with Dn$_4$ D$_{2,5}$) and 870* (with Ds), besides the following sixteen other cases, in all of which the B version is entirely absent from the sharers: 460* (with K$_6$ Dn$_1$ n$_4$ Ds$_2$ D$_{2,3,6}$), 461* (with K$_{6,7}$ Da$_4$ Dn$_1$ n$_4$ Ds D$_{2-6,9}$), 479 (with K$_6$ Dn$_1$ n$_4$ Ds D$_{2-6}$), 484* (with K$_{6,7}$ Da$_3$ Dn$_1$ n$_4$ Ds D$_{2-6,9}$), 486* (with K$_{6,7}$ Dn$_1$ n$_4$ Ds D$_{2-6,9}$), 498* (with K$_6$ Dn$_1$ n$_4$ Ds$_2$ D$_{2,3,6}$), 561* (with K$_{6,7}$ Dn$_1$ n$_4$ Ds D$_{2-4,6,9}$), 722* (with Dn$_1$ n$_4$ Ds D$_{2,3,7}$), 751* (with Dn$_1$ n$_4$ Ds D$_{2,3,5,7}$), 785* (with K$_{6,7}$ Dn$_1$ n$_4$ Ds D$_{2-5,9}$), 828* (with K$_{1,7}$ Da$_3$ a$_4$ D$_{4,7,9}$ T G$_{1-3,6}$ M$_{1,5-7}$), 876* (with K$_{6,7}$ V$_1$ Dn$_1$ n$_4$ Ds D$_{2-5,7,9}$), 898* (with K$_7$ Dn$_1$ n$_4$ Ds D$_{2-5,9}$), 914* (with K$_{4,7}$ Da$_3$ a$_4$ Dn$_1$ n$_4$ Ds D$_{2-5,7,9}$ T$_1$ G$_{2,3,6}$ M$_{1,5,7}$), and 915* (with K$_7$ Dn$_1$ n$_4$ Ds D$_{2-5,9}$), besides 494* (with K$_{6,7}$ B$_7$ Dn$_1$ n$_4$ Ds D$_{2-5,9}$), 545* (with K$_6$ B$_6$ Dn$_1$ n$_4$ Ds D$_{2,3,5-7}$ T$_2$ G$_{1-3,6}$ M$_6$) and 693* (with K$_{6,7}$ V$_1$ B$_3$ Dn$_1$ n$_4$ Ds D$_{2-7,9}$), which have a solitary

B group sharer each In the following cases, D_8 gives the following stars with NS minus Primary ŚK sharers 464* (with K_6 V_1 $B_{0\ 7-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-7\ 9}$ S), 477* (with $K_{6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-7\ 9}$ T $G_{2\ 3\ 6}$ $M_{1\ 5-7}$), 502* (with $K_{6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-7\ 9}$ T $G_{1\ 3}$ $M_{1\ 5-7}$), 532* (with $K_{6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-7\ 9}$ S), 555* (with K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5-7}$ S), 569* (with $K_{6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 6\ 9}$ S), 627* (with $K_{6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-7\ 9}$ S), 672* (with $K_{2\ 4\ 6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-7\ 9}$ S), 673* (with $K_{6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-7\ 9}$ T $G_{1\ 3\ 6}$ $M_{1,\ 5-7}$), 687* (with K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5-7}$ S), 734* (with $K_{6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-7\ 9}$ T G_{1-3} $M_{1\ 5-7}$), 803* (with K_6 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5}$ S), and 859* (with K_6 $B_{0\ 6-9}$ Da_4 Dn_1 n_4 Ds_2 $D_{2\ 3\ 5\ 7}$ S) Finally, instances of NS minus Primary ŚK and TG are 717* (with K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5-7}$ G_1 $M_{1\ 5-7}$), and 804* (with $K_{6\ 7}$ $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-5\ 9}$ $M_{1\ 5-7}$) The following stars represent the NS minus M group 524* (with $Ś_1$ $K_{1\ 2\ 4\ 6}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds_2 $D_{2\ 3\ 5-7}$ T $G_{2\ 3\ 6}$), 556* (with $Ś_1$ $K_{1\ 2\ 4\ 6}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5-7}$ T $G_{1-3\ 6}$), 636* (with $Ś_1$ $K_{1\ 2\ 4\ 6}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5-7}$ T $G_{1-3\ 6}$ M_7), 788* (with $Ś_1$ $K_{1\ 2\ 4\ 6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-5\ 7\ 9}$ T $G_{1-3\ 6}$), 798* (with $Ś_1$ $K_{1\ 2\ 4\ 6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-5\ 7\ 9}$ T $G_{1-3\ 6}$), 840* (with $K_{1,\ 2\ 4\ 6\ 7}$ $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-5\ 7\ 9}$ T $G_{1-3,\ 6}$), 860*, 861* (both, with $K_{1\ 2\ 4\ 6\ 7}$ $B_{0\ 6-9}$ Da_4 Dn_1 n_4 Ds $D_{2-5\ 7\ 9}$ T $G_{1-3\ 6}$), 892* (with $K_{1\ 2\ 4\ 6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-5\ 7\ 9}$ T $G_{1-3\ 6}$), and 902* (with $K_{1\ 2\ 4\ 6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-5\ 7\ 9}$ T_1 $G_{1\ 3\ 6}$) Star 667* presents sharers that can be classed as NS minus Primary ŚK as well as M (except M_5), while 610* is a solitary instance of the group NS minus ŚK The following are N Recension stars with a solitary S Recension addition in one of them 490*, 559* (minus $K_{2,\ 4\ 7}$ $D_{4\ 7\ 9}$), 653* (minus K_7 $D_{4\ 7\ 9}$ plus M_6), 756* ($Ś_1$ D_6 missing), 882* (minus D_7, $Ś_1$ D_6 missing), and 901* (minus K_7, $Ś_1$ D_6 missing), while the next two are N Recension stars minus the entire ŚK group 694* (except $D_{4\ 9}$), and 720* (except V_1 $B_{8\ 9}$ $D_{4\ 9}$, $Ś_1$ missing) The remaining Mokṣadharma star-passages in D_8 constitute the sharing group of K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5}$, as illustrated in 649*, 775*, 887*, 891*, 904*, 905*, as also 805*, 810*, 813*, 836*, 848*, 851 and 866* (last seven with V_1 missing) Solitary departures from the group are found in 814* (plus K_4), 809* (minus B_0), 846* (minus B_6), 815* and 838* (both, plus D_6) — V_1 missing in the last five, 651* (minus V_1), 743* and 754* (both, minus D_5), 654*, 675* (both, plus D_6), 685*, 747*, 750*, 753*, 769* and 795* (all, plus D_7), and 650* (plus D_9) Two departures are instanced in 520* (plus K_4 minus D_2), 787* (plus K_7 minus D_2), 511A* (plus K_7 D_6), 771* (minus V_1 D_5), 503* (minus V_1 plus D_6), 691*, 754*, 790*, 833* (all, minus V_1 plus D_7), 689* (minus D_5 plus M_7), 496*, 499*, 735* (all, minus D_5 plus D_6), and 500*, 540*, 626*, 631*, 690*, 695*, 701*, 706* (all, plus $D_{6,\ 7}$) Three departures in 491* (with plus K_4 $D_{6\ 7}$),

and 458* (with minus $B_{6,7}$ plus D_6). The remaining ones are 475*, 488*, 509*, 511*, 531*, 716* and 736*.

Turning to the omissions in the Rājadharma, D_8 offers no less than 94 solitary omissions, only 38 of which are by haplography, while it has 24 shared omissions, 19 of which are haplographical. The details are Solitary haplographical 12. 9 17^{c}–18^{b}, 15 5^{c}–6^{b}, and 40–41, 16 18, 18 13^{c}–17^{d}, and 20^{c}–21^{b}, 19 2^{ab}, 28 8^{d}–9^{a}, 29 35–39, 35 8, 38. 42^{ab}, 39 27^{d}–28^{c}, 47 73*, lines 7–10, 35, 52 25–26, 56 50–53, 57 41^{cd}, 59 38^{c}–40^{d}, 61^{a}–71^{b}, 129^{b}–130^{a}, and 132^{c}–133^{d}, 66 23^{d}–24^{e}, 67 36, 68 12^{ab} and 20, 72 29^{c}–30^{d}, 74 24^{ab}, 78 28, 83 24^{c}–26^{b}, 87 9^{c}–10^{b}, 92 33^{c}–34^{d} and 44^{cd}, 93 19, 108 19, 110. 25, 122 47^{c}–48^{b}, 124. 48^{c}–50^{b}, and 126 41. Solitary non-haplographical 12 8 from वसुधरा (in 9^{b}) up to वन (in 9^{d}), and from लोकस्य (in 17^{c}) up to कुसरि (in 18^{d}), 13. 7^{c}–8^{b}, 14 from युधिष्ठिरे (in 1^{b}) up to महाभिजन (in 2^{a}), and 22^{cd}, 15 from दुर्वेलान् (in 30^{d}) up to तम इ (in 32^{a}), 18 from हरह (in 35^{c}) up to एव ध (in 37^{a}), 25 from वाजिग्रीवो (in 31^{d}) up to समामान् (in 32^{a}), 29 from 22^{c} up to तस्मिन् (in 23^{d}), and from स्वय (in 69^{b}) up to the end of 69^{d}, 37 12^{d}–13^{d}, 37. 51*, line 1 and prior half of line 2, 38 23^{c}–27^{b}, 39 36^{c}–37^{b}, 42 9, 44 11^{ab}, 47 57^{c}–58^{b}, 49. 12^{a}–13^{b} and 79^{cd}, 52. 15–17, and 18^{d}–20^{a}, 54 3^{cd}, and 9^{cd}, 55 15, 56 59^{ab}, 57 9^{d}–36^{a}, 59 4^{cd}, 59^{cd}, 131^{cd}, and 139^{ab}, 60 from ष्व (in 19^{c}) up to परिनि (in 20^{a}), and 52^{cd}, 64 24^{cd}, 70 1, 73 9, 74 from मानवेषु (in 20^{c}) up to प्रदहेत (in 21^{b}), 75 10^{d}–12^{a}, 81 22^{c}–23^{b}, and from 37^{a} up to नित्य (in 38^{a}), 83 13, 84 from त्र (in 52^{a}) up to कृशा (in 53^{a}), 89 16^{a}–17^{b}, 92 from यो न (in 2^{a}) up to र (in 2^{b}), 94 11^{c}–12^{b}, 95 5, 104 41, 105 46^{c}–47^{b}, 106 18^{cdef}, 110 17^{c}–18^{b}, 117 7^{d}, 122 from वसूना (in 31^{b}) up to वरुणो (in 43^{a}), and from कामा (in 54^{d}) up to स्यात (in 55^{a}), 124 47^{e}–47^{f}, 125 1^{b}–2^{a}, 126 7^{bc} and 50^{cd}. — The shared haplographical omissions are 12 47 80*, lines 1–2 (with $Ś_1$ $K_{1-3,5}$ $D_{1,4}$), 36 5^{c}–6^{b} (with $Ś_1$ $K_{1,2,4}$ D_7), 47 52 (with $Ś_1$ $K_{1,3,5}$ D_4), 67 17^{c}–18^{b} (with $Ś_1$ K_1), 87 18 (with $Ś_1$ $K_{1,4}$), 84 41 (with $Ś_1$ $K_{2,4,5}$ D_2), 68 15 (with $K_{2,4}$ D_1), 55 7–9 (with K_2), 32 15–17 and 40 22 (both, with K_5), 68 4^{ab} and 69 39^{d}–40^{a} (both, with B_1), 39 40^{d}–41^{c} (with B_6 Da_1), 70 26^{c}–27^{d} (with Da_2), 78 26 (with $D_{1,6}$), 26 35 (with T_2), 59 82^{c}–84^{b} (with G_1), 80 15^{c}–16^{b} (with G_2), and 66 7 (with G_4 $M_{1,3}$) The shared non-haplographical omissions are 12 55 12^{cd} (with $Ś_1$ $K_{1,4}$ D_4), 10 26^{cd} (with K_3 D_4), 101 33^{ab} (with K_6 V_1 B Da Dn $D_{2,3,5,6}$), 79 33^{cd} (with Dn_3), and 29 29^{cd} (with D_4).

As to omissions in the Āpaddharma, D_8 presents 16 solitary omissions out of which only 4 are haplographical, and 9 shared ones, out of which 8 are haplographical. The details are solitary haplographical . 12. 137 from आहु (in 57^{d}) up to दु खं (in 59^{a}), 139. 69, 149 from रूप (in 86^{a}) up to प्स्यथ (in 87^{b}), and 160. 68^{c}–69^{d}. Solitary non-haplographical 12 131 2^{c}–3^{d}, 133 7^{a}–8^{b}, 139. 6^{a}–8^{c}, 27^{ab}, and from हूं (in 76^{d}) up to मति (in 77^{b}), 141 from the initial ref. up to महा (in 2^{a}), 143 5, 148 11^{c}–24^{f}, 149. 16^{b}–18^{c}, 159. 53^{ab}, 160 from था (in 18^{b}) up to मह (in 21^{b}), and from ति (in 70^{d}) up

to चेस्वाकु (in 72^a) The shared haplographical omissions are 12 150 8^{cd} (with $Ś_1$ $K_{1\ 2}$ D_1), 136 136^{cd} (with $K_{2\ 4}$ Dn_2 D_{1-3}), 149 70^{ab} (with $K_{3\ 5}$ V_1 B_{0-2} Da Dn_1 n_8 $D_{2\ 3\ 5}$ G_1), 143 2^a–3^b (with Dn_1 $D_{3\ 5\ 7}$ T_1 $G_{2\ 5}$), 139 48–49 (with D_2 $M_{2\ 4}$), 138 50^c–52^d (with D_3), 155 8 (with $D_{4\ 5\ 7}$), and 187 64^c–65^d (with G_2) The shared non-haplographical omission, per contra, is just one 160 61 (with Dn_1 n_8)

Turning finally to omissions in the Mokṣadharma, the solitary haplographical omissions in D_8 are 16, and solitary non-haplographical 12 The shared haplographical are 17, and the shared non haplographical are just 3 The details are solitary haplographical 12 183 from अव (in 11^2) up to क्रेणादिभि (in 11^4), 190 7–8, 192 124–125, 207 from नृणा (in 19^c) up to स्पर्शज (in 22^c), 209 11^a–12^b, 254 47^c–48^b, 258 9^c–10^b, 269 11^{ab}, 271 from नि सरण (in 36^d) up to स्थान (in 37^c), 275 8^b–9^c, 284 38^b–39^c, 293 48^a–49^b, 294 33^c–34^b, 295 8^c–9^b, 306 from दर्शयन्वै (in 82^c) up to र्शन (in 83^d), and 315 1^c–2^d Solitary non haplographical 12 187 from स्तानि (in 34^c) up to यत (in 36^c), and from ऊन (in 45^a) up to the second लिप्य (in 46^b), 218 from माधुरी (in 4^a) up to तथा (in 31^c), 234 from धर्मेषु (in 25^d) up to चारिण (in 26^b), 250 27^c–29^d, 272 12^{bcd}, 276 from तान्न (in 12^c) up to श्रमाणा (in 13^b), 305 from प्रोत्यनुत्तमम् (in 5^b) up to नैनाम्या (in 6^c), 311 9^b–10^c, 315 56^c–57^d, 316 from ऱृतो (in 9^c) up to क्रोधा (in 11^a), and 334 17 The shared haplographical omissions are 12 258 68 (with $Ś_1$ $K_{1\ 2\ 4}$ $D_{2\ 4}$), 280 20^a–21^b (with $K_{1\ 2\ 4}$ V_1 $B_{0\ 6-9}$ $Da_{3\ 4}$ $D_{2\ 3\ 6}$), 291. 19 (with K_1 Da_4), 303 4^{ab} (with $K_{2\ 4}$ Ds_1 D_7 $G_{1\ 2}$), 240 10^{ef} (with K_4 B_5 Dn_1 n_4 Ds_1 $D_{2\ 8}$), 251 2 (with K_4 Ds_1), 326 45^{ab} (with K_6 B_0 Dn_1 n_4 D_5 $D_{2\ 8}$), 308 154^{cd} (with $B_{0\ 9}$ $Da_{3\ 4}$ Dn_1 n_4 $D_{2\ 8}$), 262 21^a–22^b (with Dn_1 Ds $D_{2\ 8}$), 303 9^c–10^b (with Dn_1 n_4 Ds $D_{2\ 8}$), 266 7^{ab} (with Ds_1 $D_{2\ 5}$ G_2), 289 7^d–8^a (with Ds_1 $D_{5\ 7}$), 302 7^c–8^d, 305 4^{cd}, 317 10 (all, with Ds_1), 216 6 (with D_6 M_1), and 277 29 (with D_6) The shared non-haplographical omissions are 12 254 12^{ab} (with K_4 V_1 $B_{0\ 6}$ Da_3 Dn_1 n_4 Ds $D_{2\ 8}$), 177 29^{ab} (with K_7 $D_{4\ 5\ 9}$), and 305 19^{cd} (with Dn_1 n_4 D_2)

Of Appendix passages, D_8 gives No 4 in the Rājadharma, and Nos 28 and 32 in the Mokṣadharma Other details can be passed over.

D_9

Poona, Bombay Govt. Collection (deposited at the Bhandarkar Oriental Research Institute, No. 65 of 1882–83. The MS. gives all the three sub-sections, but as the Rājadharma is quite fragmentary it was not used for this edition The Āpaddharma, written in Devanāgari characters on old country paper, is somewhat damaged Folios 1–58 (also numbered 155-212), with the concluding folio missing Lines 11–12 per page, and 40–44 letters per line Occasional corrections in the margins Margins ruled with double black lines, and sloka numbers and colophons marked with red-chalk — The Moksadharma is in two sections, written in two different hands A few missing folios

at the end are restored by a modern hand Folios 1–125 and 126–217, with twelve lines to a page, and 50–55 letters to a line Margins ruled in double black lines, and red chalk occasionally used Both the sub-sections are undated, but are fairly old in appearance.

In the Āpaddharma, D_9 gives very few star-passages, the actual number being 11 out of a total of 154 Of these, 399* is given by D_9 alone, while 384* is shared with K_8 only There are four instances of NS minus Primary ŚK sharers, 318*, 382*, 395* and 423*, one of NS minus M, 429*, one of NS minus TG, 377*, one of NS minus ŚK with several D MSS, 411* Finally, we have two instances, 324* (with $Ś_1$ $K_{1,2,4}$ $D_{1,4}$) and 412* (with $Ś_1$ K V_1 Da Dn_1 n_8 $D_{1-4,7,8}$ T G_3), where, amongst the sharing MSS, the B group is conspicuous by its absence

In the Mokṣadharma also, D_9 behaves somewhat erratically but not without significance It offers, for instance — besides a star like 655* (shared with K_7 alone) — several sporadic star-sharing groups of MSS, out of which there is a section of 14 (namely, 467*, 560*, 757*, 758*, 762*, 784*, 791*, 821*, 829*, 855*, 863*, 880*, 899* and 909*) having K_7 D_4 as the identical sharing pair Then we come across cases like 812*, 830* (both, with K_7 D_4 T $G_{1-3,6}$ [G_1 om in 830*]), or like 489* (with K_7 Da_3 D_4 $M_{1,6}$), with a few sharers from the S Recension, while others, like 704* and 705*, have as sharers exclusively N MSS like K_7 Dn_1 n_4 (Dn_1 om in 705*) D_5 $D_{4,6}$, but what is curious to note is that none of these sporadic cases has any B group sharer Besides there are stars like 461*, 478*, 484*, 486*, 494*, 561*, 693*, 708*, 785*, 793*, 876* and 898*, which have a large number of N Recension sharers, also like 667*, 779*, 804*, 828*, 831*, 832*, 852*, 911*, 914* and 915*, which have either NTG, or NS sharing MSS, but, all of them, without any B group sharers, except B_7 alone in 494*, and B_8 in 693* Next, there are regular N Recension stars like 490*, 756*, 882* and 901*, NS minus Primary ŚK sharing groups as in 464*, 469*, 477*, 502*, 532*, 569*, 627*, 659*, 672*, 673*, 714*, 724* and 734*, as also NS minus M as in 788*, 798*, 860*, 861*, 892* and 902* The remaining cases of D_9 stars in the Mokṣadharma represent, generally, the N minus Primary ŚK group, as in 488*, 509*, 531*, 650*, 716* and 736*

Turning to omissions in D_9, in the Āpaddharma, it offers 18 solitary omissions, 10 of which are by haplography These are — by haplography — 12 137 22^{c}–25^{b}, and 82^{d}–83^{a}, 138 1^{c}–2^{b}, 142 31^{a}–32^{b}, 144 10^{c}–11^{b}, 145 9^{c}–10^{d}, 148 30^{b}, 160 13^{b}–14^{a}, and 81^{bc}, and 163 7^{e}–8^{d} Without haplography, we have 12 132 12^{a}–13^{b}, 136 145^{d}, 137 21^{ab}, 145 4^{ef}, 149 101^{c}–102^{b}, 150 5–8, and 16, as also 162. 20^{ab} The shared omissions are 5, of which 4 are by haplography These latter are 12 161 12^{a}–13^{b} (with $K_{2,4}$ D_1), 136. 89^{cd} (with K_8 B_0 D_7 T $G_{1,2,6}$ M), 139 49 (with D_5), and 140 11^{c}–12^{b} (with T_1 G_6) Without haplography 12 136 104^{cd} (with K_7 D_4) — In the Mokṣadharma, we have 11 solitary omissions, 6 of which are by haplography,

and 57 shared omissions, of which 38 are by haplography, and 19 without it The instances are solitary, by haplography 12 224 from निद्रो (in 50^b) up to कर्म (in 51^a), 284 from श्रेष्ठ (in 2^c) up to नर (in 3^d), 287 from दारम्भ (in 40^c) up to विपश्चि (in 41^a), 308 129, and 131–132, and 313 from य राजा (in 6^e) up to अनुज्ञा (in 8^a) Solitary and without haplography are 12 286 38^b–39^c, 309 from दर्शिन (in 54^d) up to पन्थि (in 56^a), 328 from भव्येन (in 5^a) up to महर्षिभि (in 6^b), 347 8^b–9^b, and 351 from परमा (in 5^d) up to जगत् (in 352 9^b) Shared, by haplography 12 246 13^{cd} (with Ś1 K1 2 4 7 B8 9 Da3 a4 D4–7), 280 5^{cd} (with K1 2 4 7 D4 T1), 217 4 (with K1 2 6 7 D7 G1–3 6), 200 41^c–42^b (with K2 4 7 Da3 a4 D6), 292 48^{ab} (with K2 4 7 D7), 254 29^{cd} (with K2 7 D4 7 G1), 317 12^{ab} (with K2 7 D4 7 G2 3), 173 44^{ab} (with K4 7), 297 9^{cd} (with K7 V1 B0 8 Dn4 D4 5 7 T G1–3 6), 290 6^{cd} (with K7 B9 Da3 a4 D3 4), 265 5^{cd} (with K7 B9 Da3 a4 D7 T1 G2), 237 12 (with K7 D2 4), 335 79^{bc} (with K7 D4 G6), 181 18^{ab}, 190 10^c–11^b, 196 21, 198 7, 202 30–31, 207 8^c–9^b, 214 6, 219 2^a–3^b, 261 36–37, 290 46^{ab}, 312 28^c–29^b, and 313 17^c–18^b (all, with K7 D4), 224 53^d–54^a, and 277 26 (both, with K7 D6), 173 32^{ab} (with K7 D7), 272 17 (with K7 T1 G1), 183 from अत्र (in 11^3) up to तार्थ (in 11^4), 184 1^{cd}, 185 12^f–14^a, 221 61^c–62^d, 277 21–22, 293 2^{ab}, 316 35^{cd}, and 344 3^a–4^b (all, with K7), and 187 53^{ab} (with B9 D4) Shared non haplographically 12 337 38^{cd} and 338 18^{cd} (both, with K1 2 7 D4 G1), 177 29^{ab} (with K7 D4 5 8), 331 5^{ab} (with K7 D4 5), 247 11 (with K7 D4 T1 G1–3 6), 177 37 (with K7 D4 M1 6 7), 183 10^0, 184 10^4 (from ब्रह्मर्षि up to न्यक्षेन वा), 220 47, 235 1, 292 36^{de}, 294 from तत्त्व (in 34^d) up to च त्र (in 34^f), 318 27^{cd}, 327 92^c–93^b, 332 21^{cd}, and 336 17^{ab} (all, with K7 D4), 256 10^{ef}, and 299 1^{ab} (both, with K7), and 309 33^a (with D4)

There is no Appendix passage to the Āpaddharma sub section There is, in the Mokṣadharma, only one Appendix passage in D9, No 28, given by D9 along with the N Recension (Ś1 missing) Other details of D9 are passed over

This concludes our detailed description of the entire N Recension We next turn to the S Recension, divided into Telugu, Grantha, and Malayālam versions

T1

Tanjore, Sarasvathi Mahal Library, No 11811 It is a palm-leaf MS (size 18″×1″) written in Telugu characters, giving the entire Śāntiparvan Rājadharma, folios 1–159, Āpaddharma, folios 159–204, Mokṣadharma, folios 204–400 The MS is undated For the first seven adhyāyas of the Rājadharma, through an oversight on the part of the collator, the *v l* from Tanjore Library MS No 1380 (which is a Devanāgarī MS) have been recorded in the Critical Apparatus as printed in the edition The mistake was facilitated by the circumstance that No 11811 omits adhy 1 The *v l* from the MS No 11811 for adhyāyas 2–7 have now been given in the Addenda and Corrigenda at the end of this volume

In the Rājadharma, T_1 gives the following star-passages, most of them belonging to the S Recension as a whole, with D_7 normally superadded 13*, 14*, 21*, 26*, 27*, 29*–32*, 35*, 47*, 62*, 68*, 109*–111*, 122*, 126*–129*, 134*, 141*, 142*, 144*, 153*–155*, 157*–159*, 163*, 164*, 166*–169*, 173*, 175*, 178*–181*, 184*, 185*, 187*–194*, 198*–201*, 203*, 208*–210*, 223*–226*, 228*, 230*, 232*, 236*, 239*, 242*–245*, 247*, 252*, 254*, 259*, 260*, 267*, 268*, 272*–274*, 277*–283* and 289*, while the following are shared by S minus M 16*, 41*, 53*, 69*, 74*, 171* and 195*. The following are shared with NS minus M 73*, 79*, 80*, 248*, the following by NS minus Primary ŚK 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 147*–149*, 206*, 211*, 212*, 214*, 217*, 219*, 220*, 250*, 251*, 256*, 258*, 290* and 293*, the following by NS minus Primary ŚK and M 121*, the following by NS minus BM 86*, 261*, the following by NS minus ŚK 246*, the following by NS minus ŚK and B 207*, the following by NS with a few exceptions 117*, 118* and 221*, and the following with N 146*. Lastly, we enumerate stars in T_1 with a few sporadic sharers 54*, 60*, 64*, 77*, 83*–85*, 87*, 91*, 96*, 99* and 182*. — In the Āpaddharma, T_1 shares the following star-passages with the entire S Recension, with D_7 normally superadded 315*, 389*, 417*, 418*, 438*, 442*, 444*, 446* and 449*, as also, 421* (with S plus $D_{6,7}$), 343* (with S minus G_1 plus D_7), 313* (with S plus $D_{4,7}$ minus G_1), and 427* (with S plus D_7 minus M_4). The following are shared by S minus M plus D_7 303*, 320*, 405*, 406* and 424* (G_1 being absent in the last), as also, 318*, 395*, 409* and 423* (all, with NS minus Primary ŚK), 429* (with NS minus M), and 412* (with NS minus B $G_{1,2}$ M).

In the Mokṣadharma, T_1 shares the following stars with the entire S 696*, 729*, 730*, 742*, 744*, 748*, 800* and 811*, while the following, with S plus D_7 462*, 466*, 468*, 470*, 483*, 485*, 492*, 547*, 586*, 588*, 634*, 670*, 674A*, 683*, as also, 457* (with S plus K_6 Ds_2 D_7), 508* (with S plus $D_{5,7}$), and 889* (with S plus V_1 $B_{6,8}$ D_7), the following with S minus M 703*, 745*, 746*, 749*, 752*, 794*, 806*, 807*, 816*, 817*–820*, 822*, 823*, 886*, as also 676*, 677* and 688* (all, with S minus M [except M_5]). The following with S minus M plus D_7 476*, 481*, 548*, 637*, 639*, 684*, 778*, 781*, 837*, 839*, 842*–845*, 847*, 849*, 850*, 853*, 854*, 865*, 867*, 871*, 873*, 874*, 877*, 879*, 885*, as also 812* (with S minus M plus K_7 $D_{4,9}$), 473* (with S minus $M_{1,6,7}$ plus D_7), and 835* (with S minus M plus Ds_2 D_7), besides 523* (with S minus G_2 M plus D_7), 487* (with S minus G_3 $M_{1,6}$ plus D_7), 529* (with S minus T_2 M plus D_7), 699* (with S minus G_2 $M_{1,6,7}$), 512* (with S minus G_2 $M_{1,6,7}$ plus D_7), 700* (with S minus $M_{1,5,6}$), 702* (with S minus $M_{1,6,7}$), 802* (with S minus $M_{1,5,7}$), 585* (with S minus $M_{1,6,7}$ plus D_7), 603* and 632* (both, with S minus $M_{1,7}$ plus D_7), 628* (with S minus T_3 $M_{1,7}$), 759* (with S minus T_2 G_2 M_6 plus D_7), 890* (with S minus G_1 plus D_7), 733* (with S minus $G_{2,6}$ $M_{1,5,6}$), and 678* (with S minus $G_{2,3}$ $M_{1,6,7}$ plus D_7).

Next, we have star passages shared with NS minus Primary ŚK, the instances being: 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 659*, 672*, 673*, 687*, 724*, 734*, 803* and 859*, besides 711* (NS minus Primary ŚK T2), 914* (NS minus Primary ŚK B T2), 667* (NS minus Primary ŚK G2 M1 6 7), and 774* (NS minus Primary ŚK M). The following are shared with NS minus M: 524*, 556*, 636* (except M7), 788*, 798*, 840*, 860*, 861* and 892*; the following by NS minus T2 M: 902*; the following by NS minus ŚK G1 2: 610*; and the following by NS minus B: 828*, 831*, 832* and 852*. Star-passage 906* is found in T1 alone, while the rest are more or less sporadic: 856* (with K1 2 4 D7 T2 G1-3 6), 830* (with K7 D4 9 T2 G2 3 6), 841* (with Da4 D8 D7 G3 6), 463* (with D7 T2), 875* (with D7 G1 3 6), 903* (with D7 G3 6), 507* (with D7), 886* (with T2 G1-3 6), 721*, 731* (both, with T2 G1 3), 723*, 725* (both, with T2 G1-3), 761* (with T2 G3 6), 740* (with T2 G3), 711* (with G1 3), 825*, 896*, 900*, 910* (all, with G3 6), and 732* (with G3).

Turning to omissions in T1, in the Rājadharma, it presents 10 solitary omissions, 2 of them by hapl., while it presents 31 shared omissions, 14 of them by hapl. The instances are: solitary with haplography: 12. 24. 15^{c}–16^{d} and 82. 6^{c}–7^{d}. Solitary without haplography: 12. 28. 14^{c}–16^{b}, 29. 39^{bc}, 45^{bc}, 55^{bc}, 114 from स्तौ (in 2^{a}) up to युरा (in 2^{b}), 122 from प्युरा (in 1^{a}) up to युरा (in 1^{b}), 123 from स्तौम (in 10^{a}) up to युरातनम् (in 10^{b}), 124 from प्युरा (in 18^{a}) up to युरा (in 18^{b}). Shared haplographical: 12. 59. 38^{a}–39^{b} (with Ś1 K1 2 4 D1 7), 16. 15^{cd} (with K1 4 D1 4 7 G3), 84. 35 (with K3 D4 7), 47. 76*, lines 1–2 (with K6 D7 T2 G1 2 M2), 10. 22^{ab} (with B1 D7 G), 47. 79*, lines 3–4 (with D6 7 T2 G1 2), 55. 11 (with D7 T2 G M), 64. 2 (with D7 T2 G M1 3), 47. 80*, lines 1–4 (with D7 T2 G1 2), 116. 19–20 (with D7 G4), 5. 4^{ab} and 14. 23 (both, with T2 G M), 125. 16^{cd} (with T2 G2 4), and 47. 79*, lines 7–10 (with G2). Shared non-haplographical: 12. 101. 26^{ab} (with D7 T2 G M), 49. 41^{ef} (with D7 T2 G), 122. 282*, line 3 (with T2 G1 2 4 M2), 29. 121^{bc}, 128^{bc}, 136^{bc} (all, with G), 29. 73, 86^{bc}, 92^{bc}, 97^{bc}, 103^{bc}, 112^{bc} (all, with G1 3 4), 47. 91*, line 1 with G1 2), 29. 63^{bc} and 80. 2^{a}–4^{b} (both, with G3), and 120. 41^{ab} (with G4). — In the Āpaddharma, T1 presents only 12 shared omissions, 4 of them haplographical, and 8 without haplography, the instances being: haplographical — 12. 136. 89^{cd} (with K3 B0 D7 9 T2 G1 2 5 M), 152. 7^{bc} (with D7 T2 G1 2 5 M), 140. 11^{c}–12^{b} (with D9 G5), and 139. 68 (with G5). Without haplography: 12. 133. 1^{d}–3^{c}, 165. 28^{ab}, and 161. 37^{a} (all, with D7 T2 G1 2 5 M), 138. 41–43 (with D7 G1 2 5), 153. 11^{b} (with D7 G5), 129. 5^{ab} (with T2 G1 2 5 M), 136 from स्तौ (in 18^{a}) up to युरा (in 18^{b}), and 150 from स्तौ (in 1^{a}) up to युरा (in 1^{b}) (both, with G5).

In the Mokṣadharma, T1 offers 39 solitary omissions, 22 of them by haplography, and 48 shared omissions, 19 of them by haplography. The details are: solitary haplographical: 12. 168. 18^{bc}, 172. 28, 173 from अधिष्ठाय (in 15^{a}) up to भुञ्जते (in 15^{b}),

187 22^{c}–24^{b}, 192 101–102; 199 2^{d}–3^{a}, 214 from नम (in 8^{b}) up to नर्थ (in 8^{c}), 218 4^{a}–6^{b}, 221 17–19, 223 21, 224. 3^{d}–5^{c}, 228 37, 258 3^{ab}, 273 48^{b}–49^{a}, 277 42–43, 289 31^{c}–37^{b}, 290 6^{a}–8^{b}, 306 73^{bc}, 327 65^{cd}, 328 22^{a}–23^{b}, 336 46^{a}–47^{b}, and 339 9 Solitary non-haplographical 12 177 5^{a}–6^{b}, 192 41, 41, 214 12^{b}–13^{b}, 251 41^{ab}, 258 36^{c}–37^{d}, 326 55^{a}–57^{b}, 327 50^{a}–51^{b}, 329 from रो मा (in 47^{1}) up to कृत्वो (in 47^{8}), 330 45^{ab}, 332 10^{cd}, 335 51^{d}, 343 8^{c}, 344 4^{a}–5^{d}, 351 from परमा (in 5^{d}) up to द्विज (in 6^{b}), 352 1^{cd}, and 353 7^{b} Shared haplographical 12 305 3^{ab} (with $K_{1\,2\,4\,7}$ V_1), 286 17^{cd} (with $K_{1\,2\,4}$ B_0 $Da_{3\,4}$), 170 7 (with K_3 T_2 $G_{1-3\,6}$), 262 42^{ab} (with K_4 B_0 $D_{6\,7}$ T_2 G_{1-8} $M_{6\,7}$), 216 5–6 (with K_6), 297 9^{cd} (with K_7 V_1 $B_{0\,8}$ Dn_4 $D_{5\,7\,9}$ T_2 $G_{1-3\,6}$), 265 5^{cd} (with K_7 B_0 $Da_{3\,4}$ $D_{7\,9}$ G_2), 295 9^{cd} (with K_7 B_0 Da_4 D_7 $G_{1\,6}$), 272 17 (with K_7 D_9 G_1), 225 5^{c}–7^{b} (with D_4), 329 from परोक्ष (in 17^{2}) up to भागम् (in 18^{2}) (with D_5), 200 12^{c}–14^{b} (with $D_{6\,7}$ $G_{1-3\,6}$), 168 19^{cd} and 217 33 (both, with D_7 T_2 $G_{1-2\,6}$), 220 60^{c}–61^{d} (with D_7 G_2), 331 3^{a}–4^{b} (with D_7), 200 8^{c}–9^{d} (with G_1), and 251 47^{c}–49^{b} as also 269 12^{cd} (both, with G_5) Shared non-haplographical 12 306 40^{cd} (with $K_{2\,7}$ D_{31}), 247 11 (with K_7 $D_{4\,9}$ $G_{1-3\,6}$), 169 12^{ab} (with D. T_2 $G_{1-3\,6}$ $M_{1\,5\,-}$), 194 10^{e}–11^{d}, 210 24^{ef}, 216 15, 16^{ef}, 314 5^{cd}, 326 105^{ef} (all, with D. T_2 $G_{1-3\,6}$), 312 24^{ab}, and 330 64^{cd} (both, with D_7 T_2 $G_{1\,3\,6}$), 187 19^{cd}, 308 19^{cd}, 337 40^{ef} (all, with D_7 $G_{3\,6}$), 177 38^{ab} (with T_2 $G_{1-3\,6}$ M_5), 213 11^{ab}, 256 22^{ef}, 326 34, 70^{cd}, 335 4^{cd} (all, with T_2 $G_{1-3\,6}$), and 306 36^{d}–37^{a} (with T_2 $G_{1\,3\,6}$), 292 31^{cd} (with T_2 $G_{3\,6}$), 173 12^{ab}, 241 7–8 (both, with $G_{1\,3\,6}$), 284 12^{cd} (with $G_{1\,3}$), 316 51–52 (with $G_{1\,6}$), 177 33^{bc} (with $G_{2\,3\,6}$), 306 75^{cd} (with G_3), and 292 16^{c}–24^{d} (with G_6)

As to transpositions in T_1, in the Rājadharma, there are 11 cases, D_7 being present amongst the sharers in all except two, while the M version is absent from four of them, and G from one So also, 12 68 15 and 16, 27 and 28, and 111 11 and 12 are found in NS with a few exceptions — In the Āpaddharma, there are 7 cases, D_7 appearing in all of them Three are sporadic, being limited to D_7 and one or two G MSS as sharers, while 137 62^{ab} and 62^{cd}, and 140 91^{cd} and 92^{ab} are both found in D_7 T_2 $G_{1\,2\,6}$ M The remaining two, viz, 131 10^{cd} and 10^{ef} as well as 157 3^{ab} and 3^{cd}, are found in the S Recension with the addition of a couple of sporadic N MSS in the first, and of V_1 B Da $D_{6\,7}$ in the second — In the Mokṣadharma, there are, in T_1, 26 cases of transposition, most of which have sharers confined to T and G versions, as for example, 12 254 22^{ab} and 22^{cd}, 320 14 and 15, and 322 23 and 24 (all, with T_2 $G_{1-3\,6}$), 271 39^{cd} and 40^{ab} (with T_2 G_{1-3}), 289 62^{c} and 62^{d}, and 292 26^{ab} and 26^{cd} (both, with T_2 $G_{1\,3\,6}$), and 177 34^{ab} and 34^{cd} (with T_2 $G_{1,\,3\,6}$), besides, with the addition of D_7 to the sharing group, 327 27^{ab} and 27^{cd} (with D_7 T_2 $G_{1-3\,6}$), and 308 131 and 132 (with D_7 T_2 $G_{1\,3\,6}$), and, with the addition also of one or two MSS from the M version 216 20^{cd} and 21^{ab} (with D_7 T_2 $G_{1-3\,6}$ $M_{5\,6}$), 203 32^{ab} and 32^{cd} (with D_7 T_2 $G_{1-3\,6}$ $M_{6\,7}$), 203 11 and 12 (with D_7 T_2 $G_{1-3\,6}$ M_5), 212. 50 and 51 (with D_7 T_2 $G_{1\,3\,6}$ $M_{5\,6}$), 243 3 and 4 (with T_2 $G_{1\,3\,6}$ M_5), 259.

28 and 29 (with T_2 G_{1-3} M_7), 259 21 and 22 (with D_8 T_2 G_{1-3} M_5), and 184 5 and 6 (with D_7 T_2 $G_{2,3,6}$ M_5) In the next three cases of transposition, T_2 does not appear as a sharer 338 3 and 4 (with D_7 $G_{1,3,6}$), 336 69 and 70 (with $G_{1,3,6}$), and 308 24 and 25 (with D_7 $G_{3,6}$) There are only three cases of transposition where the sharers have adequate representatives of N Recension 254 12^{ab} and 12^{d} (with $K_{1,2,6,7}$ B_{1-9} Da_4 $D_{4,7,9}$ T_2 $G_{1-3,6}$ $M_{1,5-7}$), 326 37^{cd} and 37^{ef} (with $K_{1,4,7}$ $D_{4,7,9}$ T_2 $G_{1-3,6}$), and 331 5^{ab} and 5^{cd} (with $K_{1,2,4}$ V_1 D_7 T_2 $G_{1-3,6}$ the B version being unrepresented in the last two) Finally, the following two cases have sporadic sharers, viz , 286 2^{c} and 2^{d} (with $D_{4,9}$), and 187 11^{ab} and 11^{cd} (with T_2 G_2)

As to the Appendix passages, Nos 1, 2, 3, 8, 9, 10, 11, 12, and 13 are found in T_1, shared with D_7 S , while No 4 is shared by D_7 T $G_{1,2}$ App I, No 5 and No 7 are absent in T_1 , while No 6 is found in T_3 alone There being no Appendix passage in the Āpaddharma, we find in T_1, in the Mokṣadharma, Appendix I, No 17B (with D_7 T_2 $G_{1-3,6}$ $M_{\cdot}$), No 31 (with D_7 T_2 $G_{1-3,6}$), and No 32 (with $K_{1,2,4,6}$ V_1 B_{6-9} $Da_{3,a4}$ $Dn_{1,n4}$ D_3 $D_{2,3,5,7,8}$ T_2 $G_{1-3,6}$ — $Ś_1$ D_6 missing) — The additional colophons peculiar to the S recension (and found in T_1 along with D_7) are inserted after 12 59 85 (in the Rājadharma), after 12 162 26 (in the Āpaddharma), and after 12 322 12 (in the Mokṣadharma) Addl colophons, shared by NS minus Primary ŚK, occur, in the Rājadharma, after 12 117 21, 125 19, and 126 26 , in the Āpaddharma, after 142 20 , and in the Mokṣadharma, after 12 224 31 The addl colophon after 12 39 37 (in the Rājadharma) and that after 12 171 $47^{\cdot}$ (in the Mokṣadharma), which are common to most MSS , have been already commented upon in the Notes It is worth noting that the following three addl colophons in the Mokṣadharma — after 12 315 26, 318 61, and 326 71^{cd} — are found in the S MSS excluding the M version

T_2

Lahore, D A V College, Lalchand Library (now transferred to Sadhu Ashram, Hoshiarpur, East Panjab), No 3947 It is a palm-leaf MS , size $20\frac{1}{2}'' \times 2\frac{1}{2}''$, with 15 to 20 lines per page, and 85 letters per line It is a complete MS for the Śāntiparvan, containing all the three sub parvans At the end of adhy 320, concluding the शुकाभिपतन episode, however, the MS records the श्लोकसंख्या of the complete शान्तिपर्व as 14,525 stanzas, and concludes the Śāntiparvan (see Crit Ed , p 1811), giving the day of the year (without mentioning the year) when the writing was concluded Nevertheless, the MS continues the remaining portion of the Mokṣadharma to the end, probably copying it from some other MS It cannot, however, be said whether there is a difference in the two handwritings From this added portion, the text from 12. 336 1 up to 339 21 is lost on a missing folio Date uncertain

As T_2 has a close affinity with T_1, only the points where T_2 diverges from T_1

will be here recorded. Stars given by T_2 but absent in T_1, in the Rājadharma, are 19*, 58*, 170* and 175*, (these being found in T_2 alone), 165*, 196* and 240* (all, shared by T_2 with G_1), and 92* (with D_7), 291* (with $K_{3, 4}$ V_1 B Da Dn $D_{2-6, 8}$ $G_{1, 3, 4}$ $M_{2, 4}$), 46* (with K_6 V_1 B Dn $D_{1-3, 5, 6, 8}$), 222* (with NS minus Primary ŚK), and 18* (with D_7 G_1 M) — In the Āpaddharma, T_2 alone has the following stars 344*, 390*, 392* and 450*, while it has G_1 alone as its sharer in 431* It shares 353* with K_6 B_4 Dn_1 n_3 $D_{2, 3, 5}$, and 411* with V_1 B Da Dn_1 $D_{7, 9}$ $G_{1, 2}$ M In other respects, T_2 agrees with T_1 — In the Mokṣadharma, T_2 alone has the following star-passages 456*, 471*, 495*, 656*, 686*, 741*, and 773* In five other cases, it has the following star-passages absent in T_1, namely 779* (with $K_{1, 4}$ V_1 Ds_2 $D_{4, 7, 9}$ $G_{1, 3, 6}$), 545* (with K_6 B_5 Dn_1, n_4 Ds $D_{2, 3, 5-8}$ $G_{1-3, 6}$ M_8), 878* (with D_7 $G_{2, 3, 6}$), 883* (with $G_{1, 3}$), and 662* (with G_2 $M_{1, 5-7}$) In other respects it agrees with T_1

Turning to omissions, in the Rājadharma, T_2 has 4 solitary omissions by haplography 12 13 4^{cd}, 38 46–47, 47 53, and 111 23, together with 3 solitary omissions without haplography 12 29 12^{ab}, 52 10–11, and 68 2^{d} Of shared omissions, T_2 gives 12 by haplography 12 28 19–20 (with $Ś_1$ $K_{1, 2}$ M_3), 66 8 (with K_3 V_1 B_2), 47 79*, lines 7–8 (with V_1 $B_{0, 1, 3-5}$ Da $D_{2, 3, 5-7}$), 47 48 (with D_2), 29 52 (with D_7 G_4), 26 35 (with D_5), 13 3, 15 21^{cd}, and 39–40, 21 6^{f}–8^{c}, 68 32^{d}–33^{a}, and 86 27^{d}–29^{c} (all, with G_1) There are finally, 8 omissions in T_2 which are shared, but without haplography 12 14 35 (with D_7 G_1), 68 13^{cd} (with $G_{1, 4}$), 16 13^{cd}, 19 5^{d}–6^{c}, 23 11^{ab}, 24 2^{ab}, 103 from कवचै (in 12^{a}) up to भातृभि (in 12^{b}) (all, with G_1), and 109 4^{b}–5^{d} (with G_2) — In the Āpaddharma, there are, as peculiar to T_2, one solitary omission by haplography, viz, 12 138 43^{cd}, and one without haplography, viz, 137 35–36, also there are found five shared omissions, of which two, viz. 12 148 23^{ef} (with K_4 B_2 Da_1 Dn_1 n_3 $D_{1, 5, 9}$) and 151 16^{d}–17^{a} (with G_1), are by haplography, and three without haplography viz, 12 160 83^{cd} (with G_1 M), and 134 6^{c}–7^{d} as well as 159 45^{ef} (both, with G_1). — In the Mokṣadharma, T_2 gives 23 solitary omissions, eight of which are by haplography, as well as nine shared omissions, five of which are by haplography The details are solitary haplographical — 12 181. 8, 200 37^{ab}, 218 10–11, 228. 19^{ef}, 326. 28^{c}–30^{b}, 327 93–94, 335 38^{bc}, and 342. 13^{cd}. Solitary non-haplographical · 12. 171. 13^{bc}, 179. 3^{ab}, 192. 40^{ef}, 217. 48–49, 51^{ef}, 261. 56^{c}–58^{b}, 267 from सन्निपातो (in 30^{a}) up to यथैवो (in 32^{a}), 323. 33; 326. 33, 327. 74^{d}–75^{d}; 335. 64^{cd}; 347. 16^{cd}, 349. 15^{cd}, 350. 2^{ab}; and 352. 5^{c}–7^{b}. Shared haplographical. 12. 247. 11^{ab} (with $Ś_1$ $K_{1, 2, 4}$), 298 24 (with $K_{1, 2, 4}$ B_9 G_1), 284 4^{cd} (with $K_{1, 2, 4}$ G_1), 292 40^{ab} (with K_1), 326 3^{c}–5^{b} (with G_1), and 327 76^{cd} (with M_6) Shared non-haplographical 12 271 46^{cd} (with G_1), 340 1–3 (with G_2), and 177 33^{ab} (with $M_{1, 5-7}$) Beyond the above recited omissions, which are absent in T_1, T_2 records the other omissions in common with T_1.

As to Appendix passages, T_2 alone gives App. I, No 5 in the Rājadharma, the MS agreeing with T_1 in all the other characteristics

G_1

Poona The B O R I MS Collection, No 27 This MS belonged to Shri Shreenivas Aiyangar, and was received as present to the Bhandarkar Oriental Research Institute through the good offices of the Yatiraj Mutt, Melkote The MS is written on palm leaves (size 15½″ × 2¼″) in Grantha characters, total number of folios 532, with 16–22 lines to a page, and 65 to 75 letters to a line The MS contains Parvans 12–18, of which the Śāntiparvan is given on fol 1–229 The Rājadharma sub-section occupies fol 1 to fol 96, the Āpaddharma, fol 96 to fol 126, and the Mokṣadharma, fol 127 to fol 229 The MS does not give, either here or at the beginning of the Mokṣadharma, the उञ्छवृत्ति episode (12 340–353), but it is otherwise complete The MS is undated

The MS G_1, in the Rājadharma, gives the following stars in common with the entire S Recension 27*, 29*, 30*, 62*, 126*, 224* and 252*, there being a deficiency from S of G_3 in 260*, of G_2 M in 74*, and of M in 16* as well as in 53*, deficiency of G_4 and surplus of B_2 in 3*, of T_2 M and surplus of $K_{2\ 4}$ in 60*, of M and surplus of Dn $D_{3\ 8\ 6}$ in 54*, and of G_3 M and surplus of K_{3-5} $D_{1\ 7}$ in 64* In the following 59 star passages D_7 is associated with S 13* 14*, 21*, 31*, 32*, 47*, 109*–111*, 122*, 127*–129*, 134*, 139* 141*, 142*, 144*, 153*, 154*, 158*, 163*, 166*–169*, 173*, 175*, 178*–180*, 184*, 185*, 187*, 189*–194*, 199*–201*, 203*, 209*, 210*, 223*, 225*, 228*, 230*, 232*, 236*, 239*, 242*–245*, 247* and 259*, while the group D_7 S lacks T_1 G in 18*, T_2 in 35* and 159*, G_1 in 88*, 188*, 267*, 268*, 272*–274*, 277*, 279*, 280*–283* and 289*, G_3 M in 69* and 96*, $G_{3\ 4}$ M in 83*–84*, T_2 $G_{3\ 4}$ M in 85*, 87*, 91*, 99*, 155*, and 208*, M in 41*, $M_{1\ 3\ 4}$ in 171*, M_2 in 198*, and M_4 in 164* Where the sharers belong to both the N and S Recensions, in quite a large number of cases, the Primary ŚK MSS. are found to be absent, as in 33*, 39*, 42*, 43*, 56*, 70*, 76*, 97*, 104*, 117*, 147*–149*, 206*, 211*, 212*, 214*, 217*, 219*–222*, 250*, 251*, 256*, 290*, 293* and 294* NS minus M is met with in 73* (with G_3 absent), and in 79* and 80* (both, with $G_{3\ 4}$ absent) NS minus ŚK is illustrated in 246*, NS minus Primary ŚK and M in 121*, and NS minus B and M in 86* and 261*. The remaining cases include solitary sharers like T_2 in 165*, 196* and 240*, as also Dn, in 233*; and sporadic sharers as in 207* (with Dn $D_{3\ 8\ 6\ 7}$ S). — In the Āpaddharma, G_1 shares the following star-passages with D_7 S 315*, 389*, 417*, 418*, 421* (with plus D_6), 422*, 438*, 444*, 446* and 449*, the following with D_7 S minus M 303*, 405*, 406*, the following with D_7 S minus M (except M_4) 427*, and the following with D_7 S minus T_2 M 345* The following two have sporadic sharers 351* (with K_3 D_1) and 431* (with T_2) The remaining seven are, 318*, 395*, 409*, and 423* (all, with NS minus Primary ŚK),

411* (with NS minus ŚK T_1 G_5), 307* (with NS minus Primary ŚK and T M), and 429* (with NS minus M)

In the Mokṣadharma, G_1 alone has the following star-passages 719*, 824*, 834*, and 888*, while 883*, shared by T_2 G_2, may be considered as a sporadic case. There are, next, following two star-passages common to the S Recension exclusively 800* and 811* S minus T_2 $G_{2.6}$ M is illustrated in 711*, and S minus T_2 $M_{1.7}$ in 628*, S minus $G_{2.6}$ M in 721* and 731*, S minus $G_{2.6}$ $M_{1.5.6}$ in 733*, S minus G_2 M in 745*, 746*, 749*, 752* and 807*, S minus G_2 $M_{1.6.7}$ in 699*, S minus G_2 in 696*, 744* and 748*, S minus $G_{3.6}$ in 742*, S minus G_6 M in 723* and 725*, S minus G_6 in 729* and 730*, S minus M in 703*, 794*, 806*, 816*, 818*–820*, 822*, 823* and 886*, S minus $M_{1.5.7}$ in 802*, and, finally, S minus $M_{1.6.7}$ in 688* and 702* The S Recension, with D_7, is the sharer in 462*, 466*, 468*, 483*, 485*, 492*, 547*, 586*, 588*, 634* and 670* D_7 S minus M is illustrated in 637*, 639*, 837*, 839*, 842*–844*, 847*, 849*, 850*, 853*, 854*, 865*, 867*, 871*, 873*, 874*, 877* and 885* D_7 S minus $M_{1.6.7}$ are sharers in the following star-passages 473*, 481*, 543*, 548*, 585* and 688*, as well as in 512*, 676* and 677* — the last three lacking also G_2 D_7 S minus $M_{1.5.6}$ is instanced in 476* and 700*, while D_7 S minus $M_{1.7}$ in 603* and 632* Next, we find D_7 S minus G_2 M in 523*, 778*, and 781*, while D_7 S minus T_2 M are the sharers in 529*, and minus T_2 G_2 M in 875* D_7 S minus G_3 $M_{1.6}$ constitute the sharers of 487*, while in 678*, G_2 and M_7 also appear as non sharers Stars 470*, 674A*, 683* and 759* are found with D_7 S minus G_2 as sharers (the last also lacking M_6), while finally, 508* is shared with D_7 S plus D_5 The group NS minus Primary ŚK is illustrated in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 659*, 672*, 673*, 687*, 734*, 803*, and 859*, besides in 545* (mostly deficient in B), and 667* and 724 with NS minus Primary ŚK and M, excepting M_5 in the first, and M_7 in the second NS minus M is illustrated in 524*, 556*, 686* (except M_7), 788*, 798*, 840*, 860*, 861*, 892* and 902*, while there is a solitary case of NS minus Primary ŚK and T $G_{2.3.6}$ in 717* NS minus B is instanced in 828*, 831* and 832* Lastly, there remain the following sporadic cases 457* (with S plus K_6 Ds_2 D_7), 772* (with K_4 V_1 $B_{0.7-9}$ $D_{5.7}$ T $G_{3.6}$), 779* (with $K_{1.4}$ V_1 Ds_2 $D_{4.7.9}$ T_2 $G_{3.6}$), 835* (with Ds_2 D_7 T $G_{2.3.6}$), 852* (with S plus $K_{1.2.4.7}$ $D_{4.5.7.9}$), 856* (with $K_{1.2.4}$ D_7 T $G_{2.3.6}$), and 889* (with S plus V_1 $B_{0.8}$ D_7)

Turning next to omissions in G_1, in the Rājadharma, we come across 40 solitary omissions, 26 of them by haplography, and 14 without haplography Also there are 54 shared omissions, 33 of them by haplography and 21 without haplography. The instances are, solitary haplography 12 6. 8, 10 21^{bc}, 11 6–7, 15 36^{cd}, 54^{cd}, 16 8^{b}–9^{c}, 18 5^{b}–6^{c}, 43 1^{d}–3^{c}, 16^{b}–17^{a}, 45 2, 46 13–16, 51 from है (in 5^{c}) up to पश्यामि (in 6^{a}), 59. 45^{a}–47^{b}, 121–122, 129^{d}–131^{c}, 68 18–19, 36–47, 83 5^{d}–6^{c}; 88 22^{ab}, 91. 9–10; 110. 14^{c}–16^{b}, 111. 17–18, 21–23, 112. 61^{c}–62^{d}, 116. 14^{c}–15^{d}, and 121. 28^{ab},

Solitary without haplography 12 8 15–16, 12 from ल्या (in 11^{a}) up to एकतस्ते (in 11^{c}), 14 16^{ab}, 16 7^{ab}, 52 24–25, 60 29^{cd}, 61 13^{a}–14^{b}, 62 5^{bc}, 68 from राज्य (in 5^{a}) up to 6^{d}, 88 12^{cd}, 92 32^{cd}, 99 4^{a}, 109 11, and 110 4^{c}–5^{d} Shared, by haplography 12 128 37 (with $K_{1\,2}$ $D_{1\,4}$ G_2), 70 32^{ab} (with K_2 B_4), 68 from यथा (in 2^{d}) up to वसुमना (in 3^{a}) (with K_2), 111 4 (with K_3 D_7), 67 5^{bc} (with K_4 Da $D_{2\,3\,5}$), 92 44^{e}–45^{b} (with K_6 $D_{2\,3\,5}$), 47 76*, lines 1–2 (with K_6 D_7 T G_2 M_2), 74 17^{c}–18^{d} (with V_1), 29 50–51 (with B_1), 70 17^{ab} (with Da), 78 26 (with $D_{1\,6\,8}$), 49 70–71 and 58 20^{c}–22^{b} (both, with D_1), 11 17^{c}–19^{b} and 94 22^{c}–23^{d} (both, with D_4), 47 79*, lines 3–4 (with $D_{6\,7}$ T G_2), 55 11 (with D_7 S), 125 16^{c}–18^{b} (with D_7), 64 2 (with D_7 T G_{2-4} $M_{1\,3}$), 47 80*, lines 1–4 (with D_7 T G_2), 59 82^{c}–84^{b} (with D_3), 47 91*, line 1 (with T_1 G_2), 13 3, 15 21^{cd}, and 39–40, 16 13^{cd}, 21 6^{d}–8^{c}, 68 32^{d}–33^{a} and 86 27^{d}–29^{c} (all, with T_2), 52 18^{ab} (with G_2), and 10 27–28 (with M_4), and 5 4^{ab} as also 14 23 (both, with S) Shared, without haplography 12 101 26^{ab} (with D_7 S), 49 41^{ef} (with D_7 T G_{2-4}), 14 35 (with D_7 T_2), 122. 282*, line 3 (with T $G_{2\,4}$ M_2), 29 121^{bc}, 128^{bc} and 136^{bc} (all, with T_1 G_{2-4}), 29 73, 86^{bc}, 92^{bc}, 97^{bc}, 103^{bc} and 112^{bc} (all, with T_1 $G_{3\,4}$), 68 13^{cd} (with T_2 G_4), 19 5^{d}–6^{c}, 23 11^{ab}, 24 2^{ab}, and 103 from कवचै (in 12^{a}) up to भानुभि (in 12^{b}) (all, with T_2), 29 45 and 63 (both, with G_4), and 111 259*, lines 1–2 (with M) — G_1 solitary omissions in the Āpaddharma are 16, of which 11 are by haplography, while shared omissions are 19 of which 11 are by haplography The details are solitary haplographical — 12 138 12–13, and from the second न (in 68^{c}) up to यस्य (in 68^{d}), 139 49–50, 140 26^{b}–28^{c}, 148 24^{c}–24^{f}, 149 93, 154 19–20, 156 13–15, 160 5^{b}–18^{c}, 162 47^{a}–49^{b}, and 164 4–5 Solitary non-haplographical 12 137 36, 146 17–18, 149 66^{cd}, 151 23^{cd}, and 161 16 The shared haplographical omissions are 12 149 70^{ab} (with $K_{3\,5}$ V_1 B_{0-2} Da Dn_1 n_3 $D_{2\,3\,5\,8}$), 136 89^{cd} (with K_3 B_0 $D_{7\,9}$ T $G_{2\,5}$ M), 154 15–16 (with K_5 D_7), 156 26^{ab} (with V_1), 158 1^{bc} (with B_1 D_4 M_3), 138 5^{a}–6^{b} (with B_1), 152 3^{a}–4^{b} (with Dn_3), 162 17^{b}–18^{a} (with D_4), 140 4^{d}–7^{a} (with D_5), 152 7^{bc} (with D_7 T $G_{2\,5}$ M), and 151 16^{d}–17^{a} (with T_2) Shared omissions without haplography are 12 133 1^{d}–3^{c}, 161 37^{a}, and 165 28^{ab} (all, with D_7 T $G_{2\,5}$ M), 138 41–43 (with D_7 T_1 $G_{2\,5}$), 129 5^{ab} (with T $G_{2\,5}$ M), 160 83^{cd} (with T_2 M), 134 6^{c}–7^{c}, and 159 45^{ef} (both, with T_2)

The solitary haplographical omissions in G_1 in the Mokṣadharma are 43, and the solitary non-haplographical 32 The shared haplographical omissions are 44, and the shared non-haplographical are 40 The instances are solitary haplographical — 12 168 18^{ef}, 33^{a}–35^{b}, and 43–44, 171 29^{b}–31^{a}, 173 27^{c}–29^{b}, 177 13–14, and 32^{f}–34^{c}, 184. 6, 192 from फल (in 51^{a}) up to the ref in 53, 195 13^{a}–14^{b}, 211 1^{c}–3^{b}, 214 6^{d}–7^{a}, 220 67^{b}–68^{c}, 223 10–14, 249 1^{c}–2^{d}, 253 27^{c}–29^{d}, and 33–35, 258 19^{b}–20^{c}, 263 30^{c}–32^{b}, and 40^{b}–42^{a}, 264 14^{c}–15^{b}, 266 6^{c}–8^{b}, 269 11–12, 276 42–43, 277 from the ref (in 2) up to वेदितुम् (in 3^{d}), and 40, 278 2–3, and 19^{a}–20^{b}, 284 28^{e}–30^{d}, 287.

37–38, 288. 41^{c}–42^{b}, 291 8^{d}–10^{c}, 292. 18–20, 31^{b}–32^{a}, 293. 40–41, 296 43^{e}–45^{d}, 297 10^{bc}, 301 8^{c}–11^{b}, 308 129–130, 324 34^{b}–35^{a}, 326 22–23, 328 29^{cd}, and 337. 47–51 Solitary non-haplographical 12 172 7^{ab}, 175 3^{a}–4^{b}, 177 27^{ab}, 181 6–20, 187 11–12, 193 17^{c}–18^{d}, 205 7^{ab}, and 15^{b}–17^{c}, 218 4^{a}–5^{b}, 219 21–22, 221 17^{e}–18^{d}, 228 from सुदारुण (in 5^{b}) up to एव ह्ये (in 7^{c}), 237 2–3, 239 8–9, 244 6^{cd}, 246 from पुर (in 9^{a}) up to पौरा (in 12^{c}), 263 37^{b}, 275 19^{d}, 290 6^{b}, 291 4^{e}–6^{b}, and 17^{cd}, 292 42^{a}–43^{b}, 295 18^{e}–20^{b}, 297 from धर्मे (in 8^{c}) up to फलार्थिना (in 8^{d}), 308 120^{c}–121^{d}, 152^{ab}, 309 71^{a}–72^{b}, 329 from जगद् (in 50^{d}) up to मेवोत्त (in 330 36^{e}), 335 65–66, 336 58–60, and 64^{ab}, and 337 33^{cd} Shared by haplography 12 298 24 (with K1 2 4 B9 T2), 291 1^{cd} (with K1 2 4 Da3 Dn1 Ds1 D4 G2 M6), 326 28^{cd} (with K1 2 4 Da4), 284 4^{cd} (with K1 2 4 T2), 217 4 (with K1 2 6 7 D7 9 G2. 3 6), 292 46^{a}–48^{b} (with K1), 303 4^{ab} (with K2 4 Ds1 D7 8 G2), 254 29^{cd} (with K2 7 D4 7 9), 295 24^{c}–26^{d} (with K2 D7), 170 7 (with K3 T G2 3 6), 290 21^{cd} (with K3), 262 42^{ab} (with K4 B9 D5 7 T G2 3 M5 7), 306 48^{a}–49^{b}, and 308 58^{a}–59^{b} (both, with K4), 177 7 (with K6), 297 9^{cd} (with K7 V1 B9 3 Dn4 D4 5 7 9 T G2 3 6), 295 9^{cd} (with K7 B9 Da4 D7 T1 G6), 272 17 (with K7 D9 T1), 203 16^{ab}, and 301 5–6 (both, with K7), 220 17–18 (with B9 D5 M1), 223 6 (with Da4 M6 7), 187 6^{cd} (with Da4), 263 23^{d}–24^{c} (with Ds1), 223 17–18 (with D2), 172 27 (with D4), 286 12^{ab}, and 296 4–6 (both, with D5 7), 195 16^{c}–17^{b} (with D6), 200 12^{c}–14^{b} (with D6 7 T1 G2 3 6), 168 19^{cd}, and 217 33 (both, with D7 T G2 3 6), 187 43^{cd}, 199 32^{ab}, 226 32–33, and 294 37^{c}–38^{b} (all, with D7), 200 8^{c}–9^{d} (with T1), 326 3^{e}–5^{b} (with T2), 196 22^{cd}, and 298 22 (both, with G2), 261 37^{c}–39^{b} (with G3 M5), 300 12^{c}–13^{b} (with G3), and 201 29–30, as also 237 23–24 (both, with M1) Shared without haplography we have 12 337 38^{cd}, and 338 18^{cf} (both, with K1 2 7 D4 9), 328 24^{ab} (with K2 4), 247 11 (with K7 D4 9 T1 G2 3 6), 254 26 (with B9), 183 5 (with Da4), 326 38–39 (with D.), 169 12^{ab} (with D7 T G2 3 6 M1 5–7), 194 10^{e}–11^{d}, 210 24^{ef}, 216 15 and 16^{ef}, 314 5^{cd}, and 326 105^{ef} (all, with D7 T G2 3 6), 225 14^{ab} (with D7 T G3 6 M5), 312 24^{ab}, and 330 64^{cd} (both, with D7 T G3 6), 187 10^{ab} (with D7 G2), 187 15, and 233 7^{a}–8^{b} (both, with D7 G3 6), 187 17, 232 12^{c}–13^{d}, and 295 16^{c}–17^{d} (all, with D7), 177 38^{ab} (with T G2 3 6 M), 213 11^{ab}, 256 22^{cd}, 326 34, and 335 4^{cd} (all, with T G2. 3 6), 306 36^{d}–37^{a} (with T G3 6), 173 12^{ab} and 241 7–8 (both, with T1 G3 6), 284 12^{cd} (with T1 G3), 316 51–52 (with T1 G6), 331 24^{a}–25^{b} (with T1), 271 46^{cd} (with T2), 202 25^{ab} and 215 5^{c}–7^{c} (both, with G2), 241 10–11 and 13–14 (both, with G3 6), and 258. 21^{ab} (with M5)

Of transpositions in G1, there are only 3 cases in the Rājadharma with NS sharers viz, 12 111 11 and 12 (with K1 5 B9 2–5 Dn2 D2 3 5 6 8 T G4 M1 3 4), 68 15 and 16 (with K1 V1 B Da Dn D2. 3 5–7 T G2 4 M), and 27 and 28 (with K4 B2 Da Dn D6 7 S) There is one in the Āpaddharma 12 131 10^{cd} and 10^{cf} (with K3 D4 7 T G3. 6 M), and three in the Mokṣadharma 12 331 5^{ab} and 5^{cd} (with K1.

$_{2\ 4}$ V_1 D_7 T $G_{1\ 3\ 6}$), 254 12^{ab} and 12^{cd} (with $K_{1\ 2\ 6\ 7}$ B_{7-9} Da_4 $D_{4-7\ 9}$ T $G_{2\ 3.\ 6}$ $M_{1\ 5-7}$), and 326 37^{cd} and 37^{ef} (with $K_{1\ 4\ 7}$ $D_{4\ 7\ 9}$ T $G_{2\ 3\ 6}$) — the B group being absent amongst the sharers of the first and the last The remaining transpositions in all the three sub parvans belong to the D_7 plus S group, with occasional exceptions, especially from the M group, which is mostly unrepresented amongst the Moksadharma transpositions

Of Appendix passages, in the Rājadharma, Nos 1, 2, 3, 8, 9, 10, 11, 12, and 13 occur in G_1, all shared by D_7 S, but No 6 by T G_2 In the Moksadharma, G_1 gives No 17B (with D_7 T $G_{2\ 3\ 6}$ M_6), No 31 (with D_7 T $G_{2\ 3\ 6}$), and No 32 (with $K_{1\ 2\ 4\ 6}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5\ 7\ 8}$ T $G_{2\ 3\ 6}$ — the M version being conspicuous by its absence) The details about additional Colophons are passed over

G_2

D A V College, Lalchand Library (now transferred to Hoshiarpur, East Panjab), No 4082 Written on palm leaves in Grantha characters size $14\frac{1}{2}'' \times 1\frac{1}{3}''$, with 12–14 lines to a page, and about 58 letters to a line The MS is complete for the Śāntiparvan, except for the fact that, in the Mokṣadharma, the portion from adhy 222 19^a up to the end of 12 233, and also from 12 335 40^d up to the end of adhy 339 is missing G_2 transposes the concluding उञ्छवृत्ति portion to the beginning of the Moksadharma The MS is undated

As full details of G_1 regarding star-passages, omissions, and other peculiarities of the MS as a representative of the Grantha version have been already supplied above, it would be sufficient, in the case of G_2 and the other Grantha MSS, if the points where these MSS differ from G_1 are alone enumerated In other respects, the details supplied under G_1 will hold good in the case of these MSS also

As to the star-passages in the Rājadharma, G_2 gives two solitary cases, 125* and 218* Of the rest, the following four have a few sharers belonging to both the N and S Recensions 248* (with $Ś_1$ K_{1-4} $B_{1\ 2}$ Dn $D_{1\ 4\ 7}$ T $G_{3\ 4}$), 258* (with $K_{3\ 5}$ B Da Dn $D_{2-6\ 8}$ T $G_{3\ 4}$ $M_{3\ 4}$), 182* (with $K_{4\ 5}$ D_7 T $G_{3\ 4}$ M), and 284* (with $B_{2\ 3}$ Da D_8 T_2 M_2) The rest have exclusively S Recension sharers, viz., 181*, 226* and 278* (all, with D_7 $G_{3\ 4}$ M), 195* (with D_7 T $G_{3\ 4}$), 157* (with D_7 T G_3 M), and 26* (with T_1 $G_{3\ 4}$ M) In the Āpaddharma, there are five star-passages in G_2, one of which, 452*, is found in G_2 alone Of the rest, 313* is shared with $D_{4\ 7}$ T G_5 M, 343* with D_7 T G_5 M, 424* with D_7 T G_5, and 430* with D_7 T_1 G_5 In the Moksadharma, G_2 has five solitary star-passages 459*, 493*, 738*, 767* and 799* There are two star-passages shared by N minus Primary ŚK 736* (with $K_{6\ 7}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds D_{2-9}) and 775* (with K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 4\ 8}$), two with NS minus Primary ŚK, the first without any B sharers 914* (with

$K_{4.7}$ Da_{3} a_{4} Dn_{1} n_{4} D_{3} $D_{2-5.7-9}$ T_{1} $G_{3.6}$ $M_{1.7}$), and 714* (with $K_{6.7}$ V_{1} $B_{0.6-9}$ D_{3} D_{2-8} T_{1} G_{3} $M_{1.5-7}$), and one with NS minus M: 524* (with $Ś_{1}$ $K_{1.2.4.6}$ V_{1} $B_{0.6-9}$ Da_{3} a_{4} Dn_{1} n_{4} Ds_{2} $D_{2.3.5-8}$ T $G_{3.6}$). The sharers in the following two are sporadic combinations of N and S, viz., 911* (with K_{7} Ds_{2} $D_{4.5.7.9}$ $M_{1.5-7}$), and 830* (with K_{7} $D_{4.9}$ T $G_{3.6}$). There are seven star-passages shared by $M_{1.5-7}$, viz., 777*, 789*, 908*, 912*, 913*, 918*, and 662* — the last with T_{2} as an additional sharer, while the preceding four, without M_{6}. Lastly, there are a couple of sporadic cases, 879* (with D_{7} T $G_{3.6}$), and 878* (with D_{7} T_{2} $G_{3.6}$).

Coming to omissions in the Rājadharma, we meet in G_{2} 20 solitary omissions by haplography, and 16 solitary omissions without haplography; while, of shared omissions, the number respectively is 21 and 3. The details are: solitary haplographical: 12. 29. 27^{c}–34^{d}, and 50; 31. 22^{cd}; 46. 10^{c}–11^{d}; 50. 31^{c}–32^{b}; 55. 5; 55. 121*, lines 3–4; 60. 27^{d}–28^{a}; 64. 19^{d}–20^{c}; 65. 2^{ab}; 70. 15–16; 75. 14^{cd}; 82. 26–27; 84. 38; 87. 25^{d}–27^{a}; 92. 35; 101. 23^{a}–24^{b}; 104. 3^{ab} as also 13^{c}–14^{d}; and 111. 5. Without haplography: 12. 15. 14^{c}–15^{d}; 16. 21^{cd}; 23. 4; 28. 16; 30. 27^{cd}, and 33^{b}–34^{a}; 35. 6^{c}–7^{d}; 66. 13^{c}–14^{d}; 70. 30^{a}–31^{b}; 83. 62^{b}–63^{c}; 86. 18^{c}–19^{b}; 88. 38^{cd}; 107. 21^{c}–22^{d}; 110. 235*, line 1 and line 4; and 116. 10^{c}–11^{d}. Shared by haplography: 12. 128. 37 (with $K_{1.2}$ $D_{1.4}$ G_{1}); 84. 40 (with K_{1} B_{5}); 77. 6 (with $K_{2.3}$); 16. 14^{cd} (with K_{3} B_{4} Dn_{2} D_{4}); 25. 32 (with K_{4}); 74. 9 (with K_{5} D_{7} T_{1} G_{3}); 111. 19 (with K_{5}); 68. 19 (with Da_{1}); 36. 22 (with Da_{2}); 108. 18^{bc} (with D_{5}); 103. 9 (with D_{6}); 92. 11–12 (with D_{7} G_{4}); 36. 18^{c}–19^{d}, 70. 7^{cd}, and 101. 4^{e}–5^{b} (all, with D_{7}); 80. 15^{c}–16^{b} (with D_{8}); 125. 16^{cd} (with T G_{4}); 47. 79*, lines 7–10 (with T_{1}); 49. 43 (with G_{3}); 91. 10 (with $M_{1.3.4}$); and 126. 42 (with $M_{1.3}$). Shared without haplography: 12. 75. 19^{c}–20^{d} (with D_{7}); 109. 4^{b}–5^{d} (with T_{2}); and 63. 29 (with $M_{3.4}$). — In the Āpaddharma, there are three solitary omissions by haplography: 12. 136. 118^{c}–120^{b}, 180^{c}–181^{d}; and 149. 1^{c}–2^{b}; three solitary omissions without haplography: 12. 133. 9^{a}–10^{b}; 136. 26^{a}–27^{b}; and 137. 68; and finally, six shared omissions by haplography: 12. 136. 101^{cd} (with $K_{3.4}$ $D_{1.7}$ $M_{1.3}$); 158. 2^{a}–3^{b} (with K_{3} Da_{2}); 136. 133–134 (with B_{1} D_{7} M_{2}); 143. 2^{a}–3^{b} (with Dn_{1} $D_{3.5.7.8}$ T_{1} G_{6}); 136. 156^{cd} (with D_{7}); and 137. 64^{c}–65^{d} (with D_{8}).

In the Mokṣadharma, the solitary haplographical omissions are 46, and solitary without haplography are 52. The shared haplographical omissions are 26, while the shared non-haplographical only 9. The details are as under: solitary haplographical: — 12. 169. 8^{c}–9^{b} and 27^{a}–28^{b}; 174. 12^{d}–13^{c}; 175. 28^{a}–29^{b}; 183. 11^{4}; 192. 53^{c}–55^{b}; 198. from विशुद्धे (in 11^{d}) up to ब्रह्म (in 13^{a}); 205. 27^{ef}; 211. 36^{c}–37^{b}; 235. 25^{b}–26^{a}; 237. 34^{d}; 258. 42^{c}–44^{c}; 260. 3^{ab}; 261. 12^{c}–15^{d}; 270. 21^{cd}; 276. 51–55; 277. 33–34 and 43^{b}–44^{c}; 285. 33^{cd}; 286. 9^{be}; 287. 13; 288. 42; 290. 6^{c}–7^{d}, and 22^{ab}; 291. 8^{b}–9^{c}; 292. 45^{d}–48^{c}; 293. 25^{c}–26^{d}; 294. 13^{a}–15^{b}; 295. 25^{bc}; 302. 3^{be}; 306. 40^{ab}, and 96^{a}–97^{b}; 308. from ज्ञाने (in 25^{a}) up to साम्य (in 27^{a}), and 61–62; 309. 46–47; 312. 23^{c}–26^{b};

313 18^c–19^d, and 35–38, 314 21^b–22^c, 317 7–8, 318 49^{ab}, 322 26^c–27^d, 326 83^c–85^b, 107^e–108^f, 328 11^{cd}, and 350 10^{cd} Solitary non-haplographical 12 168 5, 174 14^{ab}, 175 8^a–9^b and 18^d–19^c, 187 9^a–10^b, 209 13^c–15^b, 222 2^{cd}, and from ईंगीपच्च (in 4^a) up to नि चै (in 5^b), 236 from भूयता (in 3^a) up to लोकाश (in 3^b), 237 17^{ab}, 241 5^{cd}, and 7–11, 246 12^a–13^b, 247 5–6, 250 8^{cd}, 252 3^{cd}, 254 43–44, 256 6^c, 261 from न्यवित्त (in 23^a) up to नायो (in 24^c), and 51^{ab}, 262 6^{cd}, and 40^{cd}, 263 from विचार्य (in 22^c) up to प्राप्य (in 22^d), and from ता (in 25^a) up to भव (in 25^c), 264 from यज्ञे (in 2^d) up to उच्छ्रुति (in 3^c), 265 17–20, 271 44^b, 277 from धिगच्छति (in 16^d) up to पिता (in 17^b), 287 38^a, and from तद्वि (in 38^b) up to चतुर्थम् (in 38^d), 303 9, 304 from यथा (in 8^d) up to प्राणायाम (in 9^b), 309 28^c–30^b, and 87^c–90^b, 313 49–50, 315 1^d–3^c, 317 3^{cd}, 323 27^b–28^b, 326 43^{abcd}, 73^{abcd}, and 96^a–97^f, 327 36^d–37^c, 67^b–68^c, and 91^{cd}, 328 12^c, 329 from विनिन्न (in 38^1) up to त्रवीद् (in 38^3), 41^2–44^6, and from पीयमान (in 48^c) up to वनिता (in 48^7), 330 34^a, and 50^a–67^b, 331 from निरूप (in 16^a) up to त यथा (in 17^c), and 43^{cf} The shared haplographical omissions in G2 are 12 251 3^{cd} (with K1 2 4 B5), 291 1^{ef} (with K1 2 4 Da3 Dn1 Ds1 D4 G1 M2), 253 9–10 (with K1 2 4), 331 43^{ab} (with K1 7 D5), 290 73 (with K1), 260 2 (with K2 4 D7), 292 16^{cd} (with K2 4), 317 12^{ab} (with K2 7 D4 7 9 G3), 215 17^c–18^b (with K3 D5 G3), 303 8^{ab} (with K4), 265 5^{cd} (with K7 B9 Da2 a4 D1 8 T1), 305 10 (with K7), 326 30^{ab} (with B0 D4 5 7 M1 5–7), 306 99^{ef} (with B3 D2), 211 20^{cd} (with B9 D5 G6), 266 7^{ab} (with Ds1 D2 6 8), 297 8^{cd} (with Ds1 D2), 169 18–20 (with Ds1), 290 19^{cd} (with Ds2 D2), 249 11^c–12^d (with D6), 220 60^c–61^d (with D7 T1), 218 3^c–5^b (with D7), 254 47^c–49^b, and 269 12^{cd} (both, with T1), 312 33–34 (with G3), and 283 3^c–4^b (with M1 5–7) Shared non-haplographical omissions are 12 169 11^{ef}, 12^{ef} (both [second time], with K6 V1 B0 6–9 Da8 a4 Ds2 D2 6 7 M1 5–7), 239 21–22 (with K7), 330 32^{ef} (with D7 T G3 6), 177 33^{bc} (with T1 G3 6), 340 1–3 (with T2), and 250 17^a–18^b, and 306 77^{ef} (both, with M1 5–7)

G2 alone, in the Rājadharma, transposes, 12 68 22 and 23, and it shares the transposition of 68 17 and 18 (with K6 Dn D2 3 5 6 8) and of 43 2^{cd} and 3^{ab} (with D7 T G2 4 M2) In the Āpaddharma, G2 transposes 12 159 1^{cd} and 2^{ab}, as also 161 42 and 43 (both, with D7 T1 G6) In the Mokṣadharma, G2 alone transposes 12 187 7 and 8 as also 301 12 and 13 Other transpositions in the Mokṣadharma found in G2 are 290 34^a and 35^b (with K1 2 4 V1 D8 6), 169 13 and 14^{abcd} (with K6 V1 B0 6 9 Da8 a4 Ds2 D2 6 7), as also 32 and 33 (with V1), 216 5 and 6 (with Dn1 n4 D2 8), 184 5 and 6 (with D7 T G3 6 M6), 177 34^{ab} and 34^{cd} (with T G3 6), and 187 11^{ab} and 11^{cd} (with T)

Of Appendix passages, G2 gives No. 27 in the Mokṣadharma with G7. In all other respects G2 has the same characteristics as G1.

G_8

Tanjore Sarasvathi Mahal Library, No 11819 The MS is written on palm-leaves (size 17″ × 1″) in Grantha characters It contains adhy 1-111 from the Rāja-dharma (written on fol 1–101), and gives straight thereafter the Mokṣadharma (fol 101–281) to the end The MS is thus missing for Rājadharma adhy 112–128 The Mokṣadharma is complete and bears the date Śaka 1616 (cir A D 1694) Another portion missing in the Rājadharma is 46 10^d–49 1 In the case of the Rājadharma, however, through an oversight on the part of the collator, for adhy 1–7, the variants from another Grantha MS, Tanjore, No 1191, have been recorded below the printed text The variants from No 11819 have now been given in the Addenda at the end of this volume MS No 11819 does not give the Āpaddharma

In the case of G_8 also, its differences in characteristics from G_1 are alone noted, the MS agreeing with G_1 in all other respects Thus, in the case of star-passages, in the Rājadharma, G_8 (as far as it goes) gives only one additional star-passage, 254*, shared with D_7 T G_4 M The Āpaddharma being absent, in the Mokṣadharma, only eight star-passages peculiar to G_8 have to be noted, one of them, 610*, having N sharers in respectable number, except ŚK, the star being also found in T G_6 M_{5-7} The other stars are 841* (with Da_4 D_5 D_7 T_1 G_6), 903* (with D_7 T_1 G_6), 740* (with T), 761* (with T G_6), and 896*, 900* and 910* (all, with T_1 G_6)

Of omissions in G_8, the Rājadharma gives 18 solitary ones, 12 of them by haplography, and 7 shared omissions, 5 of them by haplography The details are solitary by haplography — 12 8 37^{cd}, 10 10, 15 6^{ab}, 29 133^a–134^b, 57 21^a–22^b, 68 16, and 55^c–57^b, 74 14–15, 76 22^c–23^d, 77 3^{ab}, 78 9–10, and 88 11^d–14^a Solitary without haplography 12 14 33^{cd}, 21 11^a, 33 12^{cd}, 50 18^{ab}, 76 32^d–34^a, and 104 12^{ab} The shared omissions by hapl are 12 85 3 (with $Ś_1$ $K_{1\ 2}$ $D_{2\ 4\ 6}$), 16 15^{cd} (with K_{1-4} $D_{1\ 4\ 7}$ T_1), 8 6^c–8^b (with K_6); 37 24^{cd} (with $D_{1\ 4}$), and 65 17^{bc} (with M_4) Shared without haplography 12 29 63^{bc} and 80 2^a–4^b (both, with T_1) In the Mokṣadharma, G_8 gives 10 solitary omissions by haplography 12 182 4–5, 232 12^c–14^b, 242 22^{cd}, 263 17^b–18^c, 290 88^{cd}, 291 14^{ef}, and 47^a–48^b, 295 39^e–41^b, 299 10^a–11^b, and 308 69^{cd} Without haplography, there are 18 solitary omissions 12 177 from वेत्ति (in 26^a) up to विस्तर (in 28^d), 209. 1^{cd}, 224 from ते (in 6^a) up to पुरात (in 6^b), 228. 20^c–21^d, 231. 7^a–8^b, 234 20^a–21^b, 253 from प्युदा (in 1^a) up to पुरात (in 1^b), 258 from प्युदा (in 2^a) up to पुरा (in 2^b), 262 10–11, 268 from प्युदा (in 3^a) up to पुरा (in 3^b), 282 9, 287 34^d–36^c, 289 36^c–39^d, 290 65-66, 302 13^c–15^b, 308 45^a–46^b, 315 47^a–48^b, and 317 23^{cd} Of shared omissions, with haplography, we have 5 12 308 61 (with $K_{1\ 2\ 4}$), 313 2^{ab} (with $K_{2\ 4}$), 306 68^{cd} (with $B_{6\ 7\ 9}$ $Da_{3\ a4}$), 223 14 (with D_7 T $G_{1\ 6}$), and 314 29–30 (with M_6) Shared and without haplography, also 5, 12. 308 61 (with $K_{1\ 2\ 4}$), 337 40^{ef} (with D_7 T_1 G_6),

187 11^{ab} (with D_7 G_6), 292 31^{cd} (with T G_6), and 306 75^{cd} (with T_1) —In all other respects, G_3 agrees with G_1

G_4

Tanjore, Sarasvathi Mahal Library, No 11832 The MS is written on palm-leaves in Grantha characters Size $17'' \times \frac{3}{4}'$ Contains the Rājadharma only, complete from adhy 4 onwards, the MS being defective for the first three adhyāyas Folios 207 (i e, from fol 8 to fol 214) There are several broken leaves, and the portion from 12 34 1^{b} up to 22^{c} is lost on a missing folio

In the portion that is available, G_4 generally agrees with G_1, so that only the differences of the MS from G_1 have to be noted here There being no difference as regards star-passages, we mention only the following differences as regards omitted passages in the Rājadharma

As peculiar to G_4, we come across 12 solitary omissions in the Rājadharma, 8 of which are by haplography, as also 7 shared omissions, 1 of which is without haplography The details are solitary haplographical 12 35 6^{c}–8^{b}, 47 38–39, 49 44^{c}–46^{b}, 59 59^{c}–61^{b}, 68 34–35, 84 from नाले (in 50^{d}) up to चेमत्र (in 52^{b}), 91 29–31, and 92 31–33 Solitary without haplography 12 28 30^{c}–31^{d}, 29 55, 64 13^{d}–14^{a}, and 83 36^{c}–39^{b} Shared by haplography 12 70 11^{bc} (with $B_{0\ 6}$), 109 4^{b}–5^{c}, and 111 259*, lines 3-6 (both, with D_7), 116 19-20 (with D_7 T_1), 29 52 (with D_7 T_2), and 66 7 (with D_8 $M_{1\ 8}$) Shared without haplography 12 120 41^{ab} only (with T_1)

There are no other peculiarities of G_4 to record.

G_5

Tanjore, Sarasvathi Mahal Library, No 11847 Written on palm-leaves (size $16\frac{1}{2}'' \times 1'$) in Grantha characters The MS contains the Rājadharma (fol 1–341), as well as the Āpaddharma, but the Rājadharma has not been used The Āpaddharma is written on fol 342–452, and is complete. There is no Mokṣadharma The MS. is not dated It was collated at Tanjore

Beyond G_1, G_5 gives one additional star in the Āpaddharma, 412*, shared with Ś1 K V1 Da Dn1 n8 $D_{1-4\ 7-9}$ T The MS gives 5 shared omissions in the same sub-parvan, two of which are by haplography viz, 12 140 11^{c}–12^{b} (with D_9 T_1), and 139 68 (with T_1) The shared non-haplographical omissions are 12 153 11^{b} (with D_7 T_1), 136 from रत्ती (in 18^{a}) up to छुरा (in 18^{b}), and 150 from रत्ती (in 1^{a}) up to छुरा (in 1^{b}) (both, with T_1) —The only other departure from G_1 to be noted in G_5 is the transposition of 12 136 46^{ab} and 46^{cd}, shared with D_7 T_1

G_6

Tanjore, Sarasvathi Mahal Library, No 11833 Written on paper in Grantha characters Size 15″ × 1′ It contains only the Mokṣadharma Folios 1–256 The portion from 12 259 1 up to the end of 12 285 is, however, lost on missing folios The MS gives at the end the details of an interesting transaction between the copyist and his employer, for which see page 2019 The MS is undated, although विश्वावसु is given as the name of the Samvatsara, when it was copied The MS was collated at Tanjore

G_6 gives, as compared with G_1, the following additional omissions in the Mokṣadharma Two solitary omissions, both by haplography viz, 12 250 38^{cd}, and 290 6^{c}–8^{b} Three shared omissions with haplograpy viz, 12 232 16^{c}–17^{b} (with K_1), 335 79^{bc} (with K_7 $D_{4, 8}$), and 292 16^{c}–24^{d} (with T_1) In all other respects, G_6 agrees in the Mokṣadharma with G_1.

M_1

Pilakkattiri, South Malabar Poomulli Mana Library, No 309 This MS is written on palm-leaves in Malayālam characters, size 21″ × 2″, with 10–11 lines per page, and 78–80 letters per line Folios 309 It is the only complete Malayālam MS. of the Śāntiparvan which was available, giving all the three sub-sections The others either omit the Mokṣadharma, or the Rāja- and the Āpad- dharmas together The date given at the end of the MS is (see page 2019) १०२१ कोल्लवर्षे (cir A D 1846) कन्यामासे (= September), 22nd day, being Monday. The MS is thus only about a hundred years old, and is in good condition

As many as 67 out of the Rājadharma star-passages in M_1 are common to D_7 S, and only 8 common to S The numbers respectively are 13*, 14*, 21*, 31*, 32*, 47*, 109*–111*, 127*–129*, 134*, 139*, 141*, 142*, 144*, 153*, 154*, 158*, 163*, 166*–169*, 173*, 175*, 178*–180*, 184*, 185*, 187*, 189*–194*, 199*, 200*, 201*, 203*, 209*, 210*, 223*, 225*, 228*, 230*, 232*, 236*, 239*, 242*–245*, and 247*, as also 267*, 268*, 272*–274*, 279*–283* — G_8 missing in the last ten, while the passages common to S are 27*, 29*, 30*, 62*, 126*, 224*, 252* and 260* From D_7 S, T_2 is lacking in 35*, 159*, T_1 G_{2-4} in 18*, T G_1 in 255*, G_1 in 181*, 226*, and 278*, $G_{1, 2}$ in 254*, $G_{1, 4}$ in 157*, G_3 in 88*, 188*, and 289*, G_4 in 122*, 155* and 208*, M_2 in 198*; and M_4 in 164*. Similarly, from S, T_2 G_1 are lacking in 26*; while S minus G_4 plus B_8 is illustrated in 3*, and S plus Dn $D_{2, 3, 6, 7}$ in 207* Stars exclusively confined to the M version are 17*, 95*, 98*, 135*, 143* being shared with M_8 only The majority of the remaining star-passages are shared by NS minus Primary ŚK, the instances being 33*, 39*, as also 42* and 250* (the last two, lacking M_4 from the M version), 56*, 70*, 97*, 104*, 147*–149*, 206*, 211*, 212*, 219*, 251* (lacking M_2 from the M version), 256*, and 293* Star 246* is shared by

NS minus ŚK, while stars 117*, 220*–222*, and 290* are deficient in $Ś_1$ and a few important K and D MSS., while 182* is shared with $K_{4.5}$ D_7 S (except G_1). — In the Āpaddharma, M_1 offers the following star-passages common to D_7 S: 389*, 417*, 418*, 438*, 442*, 444*, 446* and 449*, while 421* is found in D_7 S plus D_5, 343*, in D_7 S minus G_1, 313*, in D_7 S minus G_1 plus D_4, and 427*, in D_7 S minus M_4. The following are peculiar to the M version as a whole: 305*, 416*, 426*, 451*, while 453* is shared by $M_{3.4}$, and 454* by M_3. There finally remain 395* and 409*, both common to NS minus Primary ŚK, and 411* common to NS minus ŚK.

In the Mokṣadharma, the following two star-passages are found in M_1 which are common to the entire S exclusively: 800* and 811*, and the following eleven common to S with D_7: 462*, 466*, 468*, 483*, 485*, 492*, 547*, 586*, 588*, 634* and 670*. S lacks T $G_{1.3.6}$ in 777*, 789*, 662* (lacking T_2), 908*, 912*, 913* and 918* — the last four lacking also M_6, while 696*, 744* and 748* lack G_1, 742*, $G_{3.6}$, and 729* and 730*, G_3. Similarly, the group S with D_7 lacks G_1 in 890*, G_2 in 470*, 674* and 683*, and G_2 M_3 in 709*. Stars confined to the M version alone are: 584*, 671*, 697*, 726*, 737*, 760* and 792*, while M minus M_5 as sharers of M_1 appear in 549*, 550* and 681*. NS minus Primary ŚK appear as sharers in 464*, 469*, 477*, 502*, 532*, 555*, 569*, 627*, 659*, 672*, 673*, 687*, 714*, 717*, 734*, 803*, 804* (also lacking TG), and 859*, NS minus ŚK, in 610*, and NS minus B, in 828*, 831*, 832* and 852*. There are, besides, a couple of cases with sporadic sharers, like 489* (with K_7 Da_3 $D_{4.9}$ M_6), and 911* (with K_7 Ds_2 $D_{4.5.7.9}$ G_2 $M_{6.7}$).

Turning to omissions in M_1, in the Rājadharma, there are no omissions, peculiar to the MS., either by or without haplography. Of shared omissions, 12.5.4^{ab} and 14.23 are haplographical omissions common to the S Recension, 55.11 and 101.26^{ab} are common to D_7 S, the first haplographical, and the second without haplography, while 64.2 is haplographical, and common to D_7 S minus $M_{3.4}$. Of the other omissions, it is somewhat curious that four (49.41^{def}, 91.27^{be}, 110.15^{cd}, and 124.69^{ab}) are non-hapl. and common to the M version alone — 111.259*, lines 1–2 being non-hapl. and common to M plus G_1, while the following eight are shared by M_3 alone — 25.7–8, 46.14–16, 68.19–20, 78.4^{d}–5^{a}, 94.3–4 and 6, 100.8^{c}–10^{b}, and 99.5^{ab} — all except the last being haplographical. Next, we have M_3 plus B_0 as sharers in 111.3, M_3 plus D_8 G_4 in 66.7, and M_3 plus G_2 in 126.42; also, $M_{3.4}$ are the sharers in 47.39, 99.28–29, 96.228*, line 5, and 101.16^{cd} — the last two without haplography, as also in 91.6^{cd} and 103.2, by haplography — 91.10 being shared (hapl.) with $M_{3.4}$ plus G_2. Finally, there are just two omissions with a few sporadic N and S sharers: 29.51 (hapl., with K_6 Dn_2 D_2 M_3), and 74.10^{ab} (hapl., with V_1 B Da_2 $D_{2.3.6}$ $M_{3.4}$). — In the Āpaddharma, the omission of 12.129.5^{ab} belongs to the entire S, while the following, to D_7 S: 133.1^{d}–3^{e}, 152.7^{bc} (hapl.), 161.37^{a}, and 165.28^{ab}. The

following are shared by $M_{2, 3}$ 136. 85^{ab} (hapl), and 117^{ef}, 138. 22^{bc} and 53^{cd} (both hapl), 156 5^{d}–6^{a} and 163 15^{ef}, while the following are shared by $M_{3, 4}$ 148 25 (hapl), and 162 39^{ef} The omission of 136 64–65 (hapl) is common to the entire M version, and of 160 83^{cd} to M plus T_{2} G_{1}, while 165 2^{cd} and 23^{c}–24^{b} are shared by M_{8} alone Lastly, there remain 136 89^{cd} with S plus some sporadic N sharers, and 101^{cd} with $K_{3, 4}$ $D_{1, 7}$ G_{2} M_{8} — both, by haplography

In the Mokṣadharma, M_{1} presents the following solitary omissions all by haplography 12 202 30^{b}–31^{e}, 218 21^{d}–23^{c}, 223 6–8, 227 24^{e}–27^{b}, 301 7–9 and 326. 5^{cd}, while 271 from तिमि (in 37^{c}) up to वर्ण (in 39^{c}) is without haplography The following are found as solitary sharers, all by haplography D_{6} in 172 30, G_{1} in 201 29–30 and 237 23–24, M_{5} in 289 4^{ab}, M_{7} in 327 75–76, and 349 5^{c}–6^{b}, while the following are without haplography M_{6} in 203 32^{ef}, 239 21^{cd}, 255 36^{ab}, 256. 16^{cd}, 259 22^{ab} and 267 5^{cd}, and M_{7} in 326 from व्य वल (in 74^{a}) up to राज्य (in 76^{a}), as also 329 from हैरण्य (in 20^{1}) up to भक्ष्ये (in 21^{2}) A considerable number of omissions in M_{1} are restricted to the entire M version 12 169 13^{cd}, 23–24, 32–33, 35–36, 274 54^{be} (hapl), 278 16–17, 285 31^{b}–34^{e} (hapl), 290 60^{be} (hapl), 292. 14^{ab}, 299 16, 308 87^{d}–88^{a}, 309 29^{a}, and from मनो (in 29^{b}) up to गुण (in 29^{c}), 314 45, and 332 21 The following have a solitary sharer absent from the M version M minus M_{5} in 169 34, 226 14^{ab} (hapl), 261 37^{cd} (hapl), 262 15^{c}–16^{b}, 308 86^{bc}, 313 35–36 (hapl), 335 4^{d}–5^{a} (hapl), and 336 31^{cd}, as also, 327 49^{ef} (hapl , with B_{0}), while the following have a solitary sharer beyond the M version plus Da_{4} in 306 4^{cd} (hapl.), plus T_{2} in 177 33^{ab}, plus G_{2} in 250 17^{a}–18^{b}, 283 3^{c}–4^{b}, and 306 77^{cd} Non-haplographical omission with NS minus primary ŚK as sharers is illustrated in 169 11^{ef} and 12^{ef} The remaining are more or less sporadic cases with mixed sharers, as for example, 312 31–32 (hapl , with $Ś_{1}$ $K_{1, 2, 4}$ M_{7}), 261 5^{d}–6^{a} (hapl , with $Ś_{1}$ $K_{2, 4}$ $M_{6, 7}$), 335 68^{a}–69^{b} (hapl , with $K_{1, 2, 4}$ $M_{6, 7}$), 293 47^{e}–49^{f} (hapl , with $K_{2, 4}$ M_{7}), 177 37 (with K_{7} $D_{1, 9}$ $M_{6, 7}$), 232 11^{cd} (with K_{7} $M_{6, 7}$), 326 30^{ab} (hapl , with B_{0} $D_{4, 5, 7}$ G_{2} M_{5-7}), 194 10^{ef} (with $B_{6, 7, 9}$ M_{5-7}), 220 17–18 (hapl , with B_{9} D_{6} G_{1}), 262 41^{e}–43^{b} (hapl , with D_{4} M_{6}), and 216 6 (hapl , with $D_{6, 8}$)

As to transpositions in M_{1}, in the Rājadharma, the two — 92 49^{ab} and 49^{cd}, and 50^{ab} and 50^{cd} — are common to D_{7} S, and four more, shared by NS as follows 29 39^{abcd} and 39^{ef} (with $Ś_{1}$ V_{1} $B_{0, 3, 5}$ Dn $D_{2, 3, 5-7}$ T M_{2-4}), 111 11 and 12 (with $K_{1, 5}$ $B_{0, 2-5}$ Dn_{2} $D_{2, 3, 5, 6, 8}$ T $G_{1, 4}$ $M_{3, 4}$), 68 15 and 16 (with K_{1} V_{1} B Da Dn $D_{2, 3, 5-7}$ T $G_{1, 2, 4}$ M), and 68 27 and 28 (with K_{4} B_{2} Da Dn $D_{6, 7}$ S) — In the Āpaddharma, there are 2 transpositions common to D_{7} S, viz , 137 62^{ab} and 62^{cd}, and 149 91^{cd} and 92^{ab}, and two, shared with S MSS and a few sporadic N MSS , viz , 131 10^{cd} and 10^{ef} (with K_{3} $D_{4, 7}$ S), and 157 3^{ab} and 3^{cd} (with V_{1} B Da $D_{6, 7}$ T $G_{1, 2, 5}$ $M_{3, 4}$) — In the Moksadharma, M_{1} has also just two transpositions 254 12^{ab} and 12^{cd} (with $K_{1, 2, 6, 7}$ B_{7-9} Da_{4} $D_{4-7, 9}$ T $G_{1-3, 6}$ M_{5-7}), and 319. 15^{ab} and 15^{cd} (with M_{5-7}).

As to the Appendix passages in M_1, in the Rājadharma, Nos 1–3, 8–13 are found common to the entire D_7 S — The details about additional colophons are passed over

M_2

Cochin, Paliyam Estate Library, No 3 Written on palm-leaves, in Malayālam characters Size $14\frac{1}{4}'' \times 2''$, with 11 lines to a page and 52 letters to a line The MS gives only the Rājadharma and the Āpaddharma sub-sections, the Mokṣadharma being absent The Rājadharma covers fol 1–138, and the Āpaddharma, fol 138 to 181 The MS is undated

M_2 differs from M_1 only in the particulars specified below In the Rājadharma, it gives 77* (with D_7 T $G_{1\ 2}$), 171* (with D_7 T G), and 284* (with $B_{2\ 3}$ Da D_8 T_2 G_2), which may be put down as sporadic cases The following four, have as sharers the MSS mentioned 43* (with $K_{2\ 3\ 5}$ V_1 B D_4 Dn $D_{2-6\ 8}$ T_1 G_{1-3} M_4), 294* (with $K_{3\ 5}$ V_1 B Da Dn $D_{2-6\ 8}$ T_2 $G_{1\ 2\ 4}$ M_4), 217* (with $K_{3\ 5}$ V_1 $B_{0-2\ 4\ 5}$ Da Dn D_{2-8} T G M_4), and 258* (with $K_{3\ 5}$ B Da Dn $D_{2-6\ 8}$ T G_{2-4} M_4), while in 214*, we have, as sharers of M_2, K_5 V_1 $B_{0\ 2-5}$ Da Dn $D_{2\ 3\ 5-7}$ T G (B_1 missing) Lastly, in 65*, the sharers of M_2 are $K_{2\ 4\ 5}$ V_1 B Da Dn $D_{2\ 3\ 5-8}$, and in 76*, $K_{2\ 4\ 5}$ V_1 B Da Dn $D_{1-3\ 5-7}$ T $G_{1\ 2}$ — In the Āpaddharma, M_2 has 400* and 436* as solitary star-passages, 393* has the following sporadic N sharers K_5 Da Dn_1 n_3 $D_{2\ 4\ 8}$, while 423* has NS minus Primary ŚK as well as minus $M_{1\ 8}$

Turning to omissions in M_2, in the Rājadharma it has 8 solitary omissions three by haplography — 12 5 8^b–11^a, 44 9^a–12^b, 47 30 — and five without haplography 12 50 26^c–27^b, 80 19^{ab}, 104 17^d, and 242*, line 2, and 121 31^{ab} Also 8 shared omissions six by haplography 12 28 19–20 (with $Ś_1$ $K_{1\ 2}$ T_2), 57 33–34 (with $Ś_1$ K_1 D_1), 47 26–27 (with K_1), 47 76*, lines 1–2 (with K_5 D_7 T $G_{1\ 2}$), 65 from सुनयो (in 3^a) up to श्रेष्ठो (in 3^b) (with D_2), and 15 38–39 (with M_4) Two without haplography 12 122 282*, line 3 (with T $G_{1\ 2\ 4}$), and 63 29 (with G_2 M_4) —Of the 26 omissions in M_2 in the Āpaddharma, 24 are solitary, six of them by haplography namely, 12 138 57^c–58^b, 140 18–19, 149 85^{bc}, 150 2^c–4^b, 152 1^c–2^d, and 156 11^{cd}, while the others are 12 138 38–39, 141 24^{cd}, 149 2^d–3^a, 150 8, 10, 12^{bc}, 13^{cd}, 14^{bc}, 15, 17^a–21^d, 31^a, 31^d, and 32^c–33^d, 154 5^a–6^b, and from वृत्त (in 31^a) up to पिहित (in 32^c), 157 3^{cd}, 164 9^{cd} and 18 The two shared omissions, both by hapl, are 12 139 48–49 (with $D_{3\ 8}$ M_4), and 140 11^b–14^a (with D_7)

Of the two transpositions in the Rājadharma, 56 60^{ab} and 60^{cd} is shared by M_2 with D_7 T G, and 43 2^{cd} and 3^{ab}, with D_7 T G_{2-4} In the Āpaddharma, there is only one solitary transposition peculiar to M_2, viz, 150 31^b and 31^c.

M_3

Vadakancheri, Cochin Avanapparambu Mana Library, No 80 The MS is written on palm leaves in Malayālam characters Size 17″ × 1¾″, with 168 folios, giving 10 lines to a page, and 76 letters to a line The MS contains the Rājadharma (folios 1–127) and the Āpaddharma (folios 127–168) only, the Mokṣadharma being absent The MS is undated

The only peculiarity of this MS that has to be noted, as compared with M_1, is that the MS gives 404* as a solitary star-passage in the Āpaddharma In omissions, transpositions etc , the MS otherwise agrees with M_1.

M_4

Alwaye, Travancore, Ponnokottu Mana Library, not numbered The MS is written on palm-leaves in Malayālam characters, having 127 folios, with 9 lines to a page and 73 letters to a line Size 21″ × 2″ The MS contains only the Rājadharma (folios 1–93) and the Āpaddharma (folios 93–127), the Mokṣadharma being absent The MS is not dated

As compared with M_1, M_4 offers no peculiarities of its own as regards star-passages — As regards the omissions, however, in the Rājadharma, it offers 13 omissions, 10 solitary and 3 shared, five of the solitary omissions being by haplography and five without it The instances are 12 67 3^{b}–5^{e} , 78 11^{c}–13^{d} , 79 5^{bc} , 84 35–36 , and 98 27^{cd} of the former, and 12 46 2 , 69 47 , 99 4^{c}–5^{b} , 100 14–16 , and 104 19^{cd} of the latter The shared omissions, all by haplography, are 12 70 14^{c}–16^{b} (with D_1), 10 27–28 (with G_1), and 65 17^{bc} (with G_3) — In the Āpaddharma, there are two solitary non-haplographical omissions 145 from भ्राजन्त (in 13^{d}) up to धर्मो (in 18^{b}), and 156 6^{ab} There are no other differences from M_1 that can be mentioned

M_5

Cochin, State Library, No 39 Size 14″×2″ Written in Malayālam characters, with 10 lines to a page, and 65 letters to a line The MS contains only the Mokṣadharma, and extends over 240 folios At the end of the MS (see p 2019) is written मळ्वेरियुटे ग्रन्थ, the first word giving the name of the owner. The MS does not give any date

M_5 gives in the Mokṣadharma, 10 star-passages peculiar to itself, these being 472*, 587*, 692*, 698*, 712*, 776* 796*, 801*, 894* and 897* The following 5 are shared by D_7 G_{1-3} $_6$ 473*, 481*, 543*, 548*, and 585*, while the following 2 with the same sharers except D_7 688*, 702* Similarly, the following 3 are shared by D_7 T G_{1} $_3$ $_6$ 512*, 676* and 677*, while 699* has the same sharers except D_7.

Stars 603* and 632* are shared by D_7 T $G_{1-3\ 6}$ M_6, 628* omitting D_7 T_2 from the same sharers, while 487*, omitting G_3, substitutes M_7 for M_6, and 678* omits $G_{2\ 3}$ and M_6 There finally remain the following 4 stars with preponderating N sharers 591* (with $Ś_1$ $K_{1\ 2}$ M_7), 592* (with $K_{1\ 2}$ M_6), 667* (with $K_{6\ 7}$ V_1 $B_{0\ 6-9}$ $Da_3\ a_4$ $Dn_1\ n_4$ Ds $D_{2\ 3\ 5-9}$ T $G_{1\ 3\ 6}$), and 545* (with K_6 B_6 $Dn_1\ n_4$ Ds $D_{2\ 3\ 5-8}$ T_2 $G_{1-3\ 6}$)

M_5 also gives the following 12 omissions peculiar to it, 4 of them by hapl, and the rest without hapl, the illustrations being 12 194 18^{c}–19^{b}, 263 27–28, 290 73^{ab}, and 313 18^{d}–19^{a} of the former, and 12 171 16, 192 45, 200 26–28, 254 24^{ef}, 27^{a}–28^{b}, 326 38^{b}–40^{c}, 346 7^{c}–8^{d}, and 347 8^{cd} of the latter The shared omissions in M_5, other than those recorded under M_1, are 8 4 of them by hapl and 4 without it The instances are 12 293 36^{bc} (with $K_{3\ 4}$), 262 42^{ab} (with K_4 B_9 $D_{5\ 7}$ T G_{1-3} M_7), 261 37^{c}–39^{b} (with $G_{1\ 3}$), and 209 9^{cd} (with M_6) of the former, and 12 225 14^{ab} (with D_7 T $G_{1\ 3\ 6}$), 177 38^{ab} (with T $G_{1-3\ 6}$), 258 21^{ab} (with G_1), and 210 22 (with M_6) of the latter

The following transpositions in M_5 are beyond those recorded under M_1 12 169 11^{ab} and 12^{cd} (solitary), 259 21 and 22 (with Ds T G_{1-3}), 216 20^{cd} and 21^{ab} (with D_7 T $G_{1-3\ 6}$ M_6), 203 32^{ab} and 32^{cd} (with D_7 T $G_{1\ 3\ 6}$ M_7), 203 11 and 12 (with D_7 T $G_{1-3\ 6}$), 212 50 and 51 (with D_7 T $G_{1\ 3\ 6}$ M_6), 184 5 and 6 (with D_7 T $G_{2\ 3\ 6}$), 243 3 and 4 (with T $G_{1\ 3\ 6}$), and 206 16^{b}–16^{c} as well as 214 15 and 16 (both, with M_6)

Finally M_5 (with G_7) gives, after 12 308, App I, (Nos 29ABCDE)

M_6

Vadakancheri, Cochin, Avanapparambu Mana Library, No 64 The MS is written on palm-leaves in Malayālam characters Size $17\frac{1}{2}'' \times 1\frac{1}{2}''$, with 188 folios, giving 10 lines to a page, and 83 letters to a line The MS gives the Moksadharma only, the portion from 12 346 1 to the end of the sub-parvan being lost on missing folios The MS is incomplete and undated

As peculiar to M_6, we have to mention one star-passage, 802*, which it shares with T $G_{1-3,\ 6}$. It presents two solitary non-haplographical omissions, viz, 12 322. 15^{cd} and 327. 25^{b}, besides omitting (by hapl.) five passages present in M_1, and shared as follows 12. 291. 1^{cd} (with $K_{1\ 2\ 4}$ Da_3 Dn_1 Ds_1 D_4 $G_{1\ 3}$), 293 14^{c}–15^{b} (with $K_{1\ 2\ 4}$ Ds_1), 223 6 (with Da_4 G_1 M_7), 327 76^{cd} (with T_2), and 314 29–30 (with G_3) In other respects the MS agrees with M_1

M_7

Calicut, Padiññāre Kovilakam Library, without number The MS is written on palm-leaves in Malayālam characters, and gives only the Moksadharma sub section The

total number of folios is 213, with [illegible] lines to a page [illegible] letters [illegible]. The MS. is undated.

Ms gives two solitary [illegible] Ms [illegible] as distinct from M [illegible] 176* and 701* [illegible] (shared by [illegible]) [illegible] (shared by K [illegible] V [illegible] B [illegible] D [illegible]).

As [illegible] hand) and [illegible] shared with T [illegible] M.

SUPPLEMENTARY APPARATUS

For Mokṣadharma [illegible] Weimar [illegible] in our Notes, p. [illegible] found in our Apparatus [illegible] (besides our MSS [illegible] for the [illegible] written [illegible] with 9-10 lines to a page. The MS [illegible] —For 12. 47 and [illegible] to that edition, I [illegible] European edition, [illegible] MS [illegible] Nationale, Paris, [illegible] and containing the R[illegible] and the Āp[illegible].

TESTIMONIA

(i) Commentaries

Of the commentaries on the Śāntiparvan that are [illegible], that of Arjunamiśra was available in the marginal notes in Śāradā characters given by Ś[illegible] the three subparvans, and in D[illegible], D[illegible] (for both the Rāja[illegible] and the Āpad[illegible]), as also in D[illegible] for the Mokṣadharma. There were also used, [illegible], procured from two other MSS. in the Tanjore Sarasvatī Mahal Library, [illegible], Burnell 1214 (= No. [illegible] in P. P. S. Sastri, Descriptive Catalogue, vol. XV, No. 8650), and 1257 (ibid., No. 8651), both undated and written on paper in Devanāgarī characters. These Tanjore copies give, with the text, the commentary of Arjunamiśra

on the Rājadharma sub-section only, while a third copy procured from Mysore Oriental Research Institute Library, No S A 125, folios 138, also written in Devanāgarī, gives Arjunamisra's commentary on the Āpaddharma sub section For the Moksadharma sub-section, besides Da_3 and Da_4 as well as the marginalia in $Ś_1$ (except for folios damaged or missing), there was available the text of Arjunamisra's comm on adhy 12 260–262 —the *Gokapilīya* chapters—in Dr Friedrich Weinreich's Inaugural Dissertation (1928), which prints the text of Ca for these three chapters The proper beginning and end of Arjunamisra's comm on the Rājadharma as well as on the Āpaddharma is not given by Da_1, Da_2, nor also by the copy procured from Mysore, where Ca is given on the margins, with the Mbh text in the centre, and the same is also the case with the marginal Ca citations in $Ś_1$, the MS having lacuna for both the beginning and the end (see p xxi)

Da_3 (= No 476 of Visiāmbāg I) and Da_4 (= No 38 of A1879–80) begin the Moksadharma comm as follows

ॐ नमो गुरुगोपालगौरिगणपतिभ्य ॥

नत्वा जगद्गुरु कृष्ण व्यास पितरमेव च ।

क्रियतेऽर्जुनमिश्रेण मोक्षधर्मार्थदीपिका ॥

राजधर्मश्रवणजातहर्ष परमधर्मिष्ठो राजा युधिष्ठिर आश्रमिणा सर्वोत्कृष्टधर्मजिज्ञासया प्रश्न कृतवान् । युधिष्ठिर उवाच । धर्मा पितामहेनोक्ता इत्यादिना ।

The conclusion of Arjunamisra's commentary on the Moksadharma, as given by Da_3 and Da_4, is quoted in Vol 16, p 2020

We may here draw attention to some special features of Arjunamisra's commentary When dealing with a particularly stiff passage from the Moksadharma, Arjuna misra gives a modest preface or a conclusion to his commentary, as for instance at the end of 12 185, the भृगुभारद्वाजसवाद —

भृगोर्वच सुगहन भरद्वाजे यथामति ।

विवृत पूर्वदृष्टयात्र क्षन्तुमर्हन्ति सत्तमा ॥

So too, Arjunamiśra begins his comm on 12 224 with —

गुरूपदेशत पूर्वनिबन्धपरिमर्शत ।

शुकानुप्रश्नविवृति क्रियते बुधबोधिनी ॥

At the end of 12 236, he adds —

शुकानुप्रश्नपर्येषु दुरूहेषु समन्तत ।

प्राच्योपाय†पितृव्याख्याविशेषौ शरणं मम ॥

Also at the end of 12. 255, we read —

मोक्षधर्मार्थविवृतौ मदीय साहस महत् ।

कि च प्राचीनटीकार्थरक्षार्थमयमाहव ॥ १

† The word उपाय is used here and in st 2, next page, in the sense of methodology or tradition.

मतिमद्भिर्विमृश्यैतत्क्षन्तव्य मम चापलम् ।
प्राचीनोपायरक्षा हि विदुषा हितकारिणी ॥ २

Some explanations of Ca are worth noting Thus on 56 32[d], Ca b read भ्रूणहत्ये and note हस्वत्वमार्षम् । On 69 37[b], Ca explains सक्रमान by च्यौंकी इति प्रसिद्धा । On 69 41[a], in explaining प्रगण्डी , the comm observes — या आकाशस्था तुङ्गीत्युच्यते । On 74 31[b], प्रसृताग्रभुक् — प्रसृत, पक्वान्नम् । On 77 7[d], Ca, explaining विष्टि, observes भाषया भिगारी । On 77 8[a], देवलका , Ca वेतनेन देवपूजका । On 104 37[c], Ca suggests, as a साधुपाठ, पदातियन्त्रबहुले and explains it by पदातियन्त्रव्यवहारे On 12 132 7[ab], Ca, like Cb, quotes विशालाक्ष (see p CXLII) On 136 54[c], सावान्यक is explained by सहवासकार्ये (agreeing with Cb), and on 136 106[b], दिवाकीर्ति by चण्डाल On 135 2[b], Ca explains शकुला by मत्स्यविशेषा , and in 13[a], उन्माथ (Ca v l for उद्दान) by रज्जुग्रन्थनदण्डम् (cf 136 23[b]) On 137 15[b], वैरयातनम् by वैरशोधनम् On 137 85[c], कुस्त्री, कुत्सिता स्त्री, रतिपरा धनपरा च । माघमा कुकुटीं प्राहुस्तदपत्यानि सेगवा । गवा कर्कटीना (v l कुर्कुटीना) तासा गर्भनाशहेतु । On 138 50[c], मत्स्यघाती, अनपराधान् मत्स्यान्हन्ति । जाल्या, स्वभावात् । On 159 29[a], शुभा विद्या ब्रह्मविद्या, अश्राव्या मन्त्रादिरूपा । On 12 175 13ff , Ca observes ननु कोऽयं सर्गप्रकार । न हि साख्यादिसर्गोऽयम्य क्रम । उच्यते । अन्योऽय सर्गप्रकार , पौराणिकादिसमत । ब्रह्मैवाहकारोऽत्र । अन्यत्र तु ब्रह्मा महानिति दृश्यते । तदपि सर्गप्रकारान्तरत्वान्न विरुध्यते । तस्यैव सर्वभूतात्मत्वादादावहमिति । एवमिह शास्त्रे स्थाने स्थाने विरोधाभावो ज्ञेय । On 12 188 1, Ca remarks सुखग्रहणार्थं तु सक्षिप्यास्माभिरिहोक्तमित्यवगन्तव्यम् । एव तावत्सर्वज्ञनारायणमतानुसारेण विवृत श्लोक । On 12 194 3, Ca adverts to a reading given by विमलबोध and treats it with scant courtesy cf Critical Note to the stanza On 12 229 3f , Ca gives some important explanations for which fuller room can now be found in the footnote† below On 230 1-3, Ca raises an interesting question as to whether the ज्ञानिन should or should not perform कर्म — कर्माकरणपक्षमाशङ्कते — न चेदिति । कर्म हि — सदिग्धे परलोके हि त्याज्यमेवाशुभ बुधै —इति विधया, कदाचित् क्रियेतापि । आश्रमविहिते सति तु, न मा कर्माणि लिम्पन्ति (6 26 14) इति तत्त्वज्ञानेन, मम कर्म कर्तव्य न कर्तव्यमिति सशय एव नास्ति । सत्यमेवेद युक्तम् — उत्पन्नज्ञानस्याल कर्मणेति । किं तु स्वभावोऽय प्राणिना यत्कर्म । न हि अकर्मा क्षणमपि कश्चिदास्ते यत , तेन स्वभावत्वाविशेषेऽपि, काम्यनिमित्तवन्धनहेतुकर्माणि हित्वा हितमेव नित्यादि यत् समाहितमनोवस्थाया कर्म शीलयेत् । एवमपि कर्म न दोषाय योगिन इति भाव ॥ परार्थस्तु ज्ञान वा कर्म वा अवश्य ज्ञानिना कुर्वतैव स्थातव्यमिति भाव । यद्वा, प्रागुक्तविषय कर्मत ज्ञानहेतुत्वान्निवृत्तास्य कर्म गलितफलाभिलाषेण क्रियमाण सत्त्वशुद्धिद्वारा तत्त्वज्ञाननिदानमिति । — Ca commences the comm on 12. 257 with पुनरपि हिंसाधर्मनिन्दार्थमहिंसाधर्मप्रशसार्थं च विचख्नुगीतामाह । On 12 269 724*, line 4, Ca quotes the commentary of Devabodha The star-passage 724* might have perhaps been admitted into our text, although it is not evidenced in the M version (except M_1) and in some K MSS —Under 12 271 20, Ca quotes द्वा सुपर्णा (=Rv 1. 164 20[cd] , Mundaka Up. III 1. 2[cd] , Śvetāśvatara Up 4, 6[cd]) as एकस्तयो पिप्पल स्वाद्वत्ति, अन्यस्त्वनश्नन्नपि चाकशीति । and explains the last verb by — अभुञ्जानोऽपि कृत्वा, अभिमानशून्यतया चाकशीति, जानाति, सर्वज्ञतयेत्यर्थ ।

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† बौद्धायनमतमाह — यस्तु पश्येदिति । सौत्रान्तिका बाह्य पृथिव्यादिक घटादौ कारण नेच्छन्ति, ज्ञानमेव तदाकारतया बहिराभातीति मनुते । माध्यमिकास्तु प्रपञ्चजातस्य कार्यत्व कारणत्व वा न प्रतिपद्यन्ते, वासनामात्रमेव यथाकथचिद्व्यवहारस्य कारण, वस्तुतोऽसदेव तन्मनुते । तन्मतानुयायी यदि कश्चित्स्वभावेन, स्वीयेन प्रत्यक्षादिप्रतीतेन भावकेन, कारणेन विना भावमुत्पत्तिं पश्येत्, स अचेतन , उन्मत्तवदुपेक्षणीय , यत स त्यक्तहेतुक सद्युक्ति विनैव सर्वान्व्यवहारार्थं भावान्पुष्यति, पोषयति । एव प्रपञ्चमिथ्यात्ववादिनो वेदान्तैकदेशिनोऽप्यचेतना ज्ञानविवर्तनादिना योगाचारेण समानयोगक्षेमत्वादिति भाव ॥ ३ ॥ चार्वाकमतमुत्थाप्य दूषयति येषां चैकान्तभावेनेति । केवलो वस्तुस्वभाव एव कारण, प्रत्यक्षतोऽनुत्पन्नज्ञानत्वादिति यो वदति सोऽपि तृण फलरहित, इषीकां वा तृणस्य फलरहितस्य, पूत्वा सूर्पेण प्रस्फोट्य, यथा न किंचिल्लभते कश्चित्तद्वद फलारम्भकत्वादुपेक्ष्या. ॥ ४ ॥

Regarding the passages from Ca as given on the margins of the MS Śı, it is to be noted that in several places Ca explains text-reading and star-passages which Śı does not give, thereby proving that Ca quotations as supplied on the margins of Śı have no reference to the actual text as written in the centre Similarly, in 12 47 27^{a}, while the original reading in Śı was सामधामान, there is a *sup lin* emendation into सामसस्थान by the copyist of Ca, so as to make the explanation in the comm agree with the text Likewise, in 12 38 48^{c}, while Śı reads छागा , the explanation of Ca is शुक्ला , which suits the *v l* गोरी , not found in the original The explanation (e g स्वरागते for दिव गते in 12 46 20^{b}, or आत्मवाश्व for गुप्तमन्त्रो in 12 57 13^{a}) as given in the Ca marginalia, probably points to an original, different from what we find in Śı In 12 159 28^{a}, Ca explains नर्मयुक्त, while Śı reads नात्वर्मयुक्त At other places, Ca comments upon passages not read by Śı, as for instance 12 47 52^{b} (त्र्यम्बकाय, त्रिनेत्राय), 59 118^{a} (आत्मना, शरीरेण), 91 14, etc , and on words from star-passages like 40*, 48*, 52* and others Where Arjunamiśra's comm could not be completely accommodated on the margins of the original folio, extra folios (written either on both sides or only on one side) are inserted, giving the commentary-continuation, but no text We have such folios coming after 139^{b}, 140^{b}, 142^{a}, 144^{a} , 147^{b}, 152^{b}, 153^{b}, 155^{b}, 157^{a} and 173^{b} — all written on both sides except the one following 147^{b} It is thus clear that Ca extracts in Śı have no necessary relation to the text of Śı Sufficient extracts from Ca are supplied in the variants below the text as also in the Critical Notes at the end

Cb

The next commentary to be noticed is that of Vimalabodha (Cb) This commentary is mentioned in the Critical Apparatus of the Sabhā, Virāta, Udyoga and Bhīsma parvans, on the authority of two paper MSS , viz No 84 of 1869–70 and No 167 of 1887–91, both belonging to the Deccan College MS Library, now deposited in the B O R Institute The first of these MSS is 9″ × 5½″ in size, with 88 folios (fol 40–45, 52, 53 and 69 written on one side only), giving 16 lines to a page and 36 letters to a line The second is 13½″ × 6″ in size, with 67 folios (having margins ruled with red and yellow lines), and giving about 12 lines to a page and 48 letters to a line No 84 begins with श्रीगणेशाय नम । जय जगद्व । (the other MS adds—नम पितृचरणेभ्य ।)

नमो धर्माय महते नम कृष्णाय मायिने (*v l* वेधसे) ।
नमो व्यासाय गुरवे यैरिद धार्यते जगत् ॥ १
निघण्टभाष्यनिगमनिरुक्तानि विशेषत ।
वैशपायनटीकादिदेवस्वामिमतानि च ॥ २
वीक्ष्य व्याख्या विरचिता दुर्घटार्थप्रकाशिनी ।
भवद्विमलबोधेन भारताख्यानवेदिना ॥ ३
श्रीमहाभारताख्यानदुर्बोधपदबोधिनी (*v l* °भञ्जिका) ।
टीका विरच्यतेऽस्माभिरादिपर्वक्रमादियम् ॥ ४

तत्रादिपर्ववाक्यम् । ॐ नमो भगवते वासुदेवाय । (*v l* adds — ॐ नम पितामहाय । ॐ नम प्रजापतिभ्य स्वाहा । ॐ नम कृष्णद्वैपायनाय । ॐ नम सर्वविघ्नविनायकेभ्य ॥) लोमहर्षणपुत्र उग्रश्रवा सौतिर्पौराणिको नैमिषारण्ये शौनकस्य कुलपतेर्द्वादशवार्षिके सत्रे सुखासीनानभ्यगच्छन्महर्षीन्संशितव्रतान् । *

The beginning of No 167 of 1887-91 is practically the same The MSS conclude as follows No 84 of 1869-70 —

इति श्रीविषमश्लोकी टीका समाप्ता । इदं पुस्तकं शुद्धा दुर्मिला प्रतिं ज्ञात्वा, अत्यन्ताशुद्धप्रत्यनुसारेणैव शिवणेकरोपनाम्ना शिवरामपतसूनुना कृष्णभट्टेन पुनाख्यपुटभेदने स्थितेन स्वार्थं परार्थं च लिखितम् । लेखनकाले विचाराशक्यत्वात् प्रतेरत्यन्ताशुद्धत्वाच्च श्रीमद्भारतव्याख्यानप्रीतिमत प्रत्यन्तरसंपादनाशक्तस्य पुरुषस्य चित्तकाम्येण दृढमननशीलस्य क्वचित्क्वचिदशेऽपि भविष्यत्युपकारकमिति ॥ शके १७२४ दुंदुभिसंवत्सरे माघकृष्णाष्टम्या सहनवम्या भौमवासरे रजन्या प्रथमयामावसाने जगदम्बकृपया सिद्धिं गतमिदं पुस्तकम् ॥ शुभं भूयात् ॥

No 167 of 1887-91 ends

एते आश्वमेधिकश्लोका । इति महाभारतस्य टिप्पणी श्रीमद्विमलबोधविरचिता समाप्ता ।

There are, however, certain indications showing that what we have in these two MSS is not the original commentary of Vimalabodha, but only some select extracts from that commentary Thus MS No 84 of 1869-70, while explaining the name लोमहर्षण (1 7 1), writes as follows — तस्य गुरु शुश्रूषतो लोमान्यहृष्यन्त इति लोमहर्षणनामाभूदिति देवबोधपादा आहु । निघण्टुसिद्धं तस्य नामेति विमलबोधपादाद्या । These could not of course have been the words of Vimalabodha himself, who would hardly call himself विमलबोधपाद. Likewise, on fol 65[a], the same MS, after giving the com on 12 115 9[c], has the colophon

इति माहापौराणिकोपाध्यायश्रीत्रिविक्रमकृतौ महाभारतविषमपद्यतात्पर्यार्थविवरणटीकाया शान्तिपर्वणि राजधर्मश्लोका समाप्ता ।

Here Trivikrama is said to be the author, while the Commentary is named विषमपद्यतात्पर्यार्थविवरणटीका (instead of दुर्घटार्थप्रकाशिनी as in introductory stanza 3, or दुर्बोधपदबोधिनी [*v l* °भञ्जिका] *as in stanza 4*) Thus we have three different names to deal with विमलबोध's original दुर्घटार्थप्रकाशिनी, त्रिविक्रम's विषमपद्यतात्पर्यार्थविवरणटीका (in MS No 84 of 1869-70 only), and दुर्बोधपदबोधिनी or °भञ्जिका according to the two MSS before us

These two MSS deal with select stanzas from the Ādiparvan (No 84, fol 1-16[a], No 167, fol 1-11[b]), Sabhāparvan (No 84, fol 16[a]-20[b], No 167, fol 11[b]-15[b]), Āranyakaparvan (No 84, fol 20[b]-29[a], No 167, fol 15[b]-23[a]), Virātaparvan (No 84, fol 29[a]-33[b], No 167, fol 23[a]-26[a]), Udyogaparvan (No 84, fol 33[b]-50[b], No 167, fol 26[a]-37[a]), Bhīsmaparvan (No 84, fol 50[b]-56[a] †, No 167, fol 37[a]-40[a]), Dronaparvan (No 84,

* It is worth noting that Vimalabodha, as quoted here, gives, in both the MSS, the first stanza of the first chapter of the Ādiparvan all in prose, exactly as in the Critical Edition

† The MS gives no indication as to where the Comm on the Bhīsmaparvan ends Towards the end, however, it offers (fol 55[a]-56[a]) a discussion as to the time when the Mbh War began This is absent in MS No 167, and it is reproduced here by reason of its importance

कस्मिन्मासे कस्यां तिथौ कस्मिन्क्षेत्रे महाभारतयुद्धारम्भोऽभवदिति तत्र श्रीमद्भगवान्व्यासमुने पूर्वीया श्लोका । तद्यथा अत्रैवोद्योगपर्वणि कौमुदे मासि रेवत्या शरदन्ते हिमागमे । स्फीतसस्यसुखे काले कल्प कल्पवतां वर । अस्यार्थ कौमुदी जागरपूर्णिमा, तद्योगात् कौमुद आश्विनमास । तस्य च षष्ठिंशे रेवत्यां कृष्णपक्षया भगवयानम् । तदनु अस्यैवाष्टाविंशे कृष्णाष्टम्यां भरण्यादिपुष्यान्तै सप्तनक्षत्रैरनिष्टवशादेकयोगभूताया युधिष्ठिर-

fol 56^a–57^a, No 167, fol 40^a–42^a), Karnaparvan (No 84, fol 57^a–58^a, No 167, fol 42^a–43^b), Śalya, Sauptika and Strī parvans omitted, Śāntiparvan Rājadharma *plus* Āpaddharma (No 84, fol 58^a–65^a, No 167, fol 43^b–49^b), Mokṣadharma (No 84, fol 65^a–76^a, No 167, fol 49^b–59^b), Dānadharma (No 84, fol 76^a–82^b, No 167, fol 59^b–65^a), Āśvamedhika (No 84, fol 82^b–84^b, No 167, fol 65^a–67^a) — No 84 gives at the end पञ्चपर्वानिदुष्करश्लोक and justifies the inclusion of हरिवंश (= आश्चर्यपर्वन्)‡ in the Mahābhārata, but No 167 does not give anything of these

The two MSS above described do not, therefore, constitute the real commentary of Vimalabodha, but only a selection of difficult extracts from the same This was proved by the fortunate discovery of a MS belonging to the Rāja Library at Darbhanga, which contained an unnumbered MS written in Maithili characters and giving the original commentary of Vimalabodha on the Rājadharma (which, according to the commentator, includes the Āpaddharma) A Devanāgarī transcript of the MS was obtained through the courtesy of Shri Jīvānanda Thakkara, the Head Pandit of that Library While the other two MSS begin the commentary on the Rājadharma with the explanation of star-passage 22* (which the commentary considers as part of the text, the Darbhanga MS supplies, before 22*, explanations on 12 1 2^d (where मासमेकं is explained as द्वादश दिनानि (which Ca accepts), 1 9^a (काले = अवसरे), 1 9^c (reading सभाष्य = ऐकमत्य कृत्वा), 1 16^a (Cb वार्ष्णेयी सुभद्रा। एतेन युद्धसमय एव पुत्रवधानन्तर द्वारका गता सेति केचित्। तच्च पौर्वापर्यविरुद्धम्। किं तु कृष्णप्रतिगमनानन्तरमतिशोक बोधयितुमेव। 1 27^c (मातरि इति द्वितीयार्थे), 1 31^d (काम, वरम्), 1 34^a पुत्रगृद्धिनी, पुत्ररक्षणपरा। भावे क्तान्तादपि (Pān 2 4 114) पुत्रगृद्धिनीति), 1 36^b (वा, वाक्यालङ्कारे), 1 43^c न [*v l*, for च] प्रश्ने Adhy 2 4^c (सहृ[? ध]र्मजननो, विरोधजनक), 2 5^c (चकार, अधीतवान्– cf 2 18^a), 2 26^a (कर्णपर्वणि गार्हतेति वत्सवध उक्त। स वत्सवधेऽपि धेनुवध एवेति कृत्वा) Adhy 3 1^b (प्रश्रयेण, अनुरागेण), 3 13^d (नाम प्रसिद्ध, नामतो नाम्ना), 3 15^b (करालवान्, विभीषण), 3 25^f (कामया इत्यव्ययम्, इच्छया), 3 33^b (न्यायेन, अभिवादनादिना), Adhy 7 2^d, त्रर्पि[शि]त, तनूकृत, 7 17^b (अनवदाय, अपरिशोध्य), 7 33^d (रुन्धयति, आवृणोति) Adhy 8 3^c (मानुष, पौरुष), 8 6 (the three-line verse quoted [as in text] and explained यो नैव केनचित्कर्मणा पौरुषेण भक्षेण जीविकामिच्छो समारम्भान्, व्यवहारान् वाञ्छेत्, स हतस्वस्ति,

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समीपे श्रीकृष्णगमनादुभयबलस्य कुरुक्षेत्रगमन, बलदेवतीर्थयात्रा च। तदनु सप्तमाद्यापि दिवसादमावास्या भविष्यतीति कृष्णवाक्यादमावास्याया शिबिरनिर्माणपूर्वकयुद्धारम्भाय सङ्ग्रामभूम्यवतरणम्। तदनु कार्त्तिकद्वाविंशेऽरिष्टयोगेन त्रयोदशी चतुर्दशी पूर्णिमा तिथित्रययोगादपरदिननिर्गतत्रयोदश्या भीष्मयुद्धारम्भ। तदनु दशभिर्दिनैराग्रहायणतृतीयकृष्णसप्तम्या भीष्मपतनम्। तदनु पञ्चभिर्दिनै कृष्णद्वादश्या द्रोणपतनम्। तदनु दिनद्वयेन कर्णपतन चतुर्दश्याम्। तदनु अमावास्याया शल्यपतन, बलभद्रागमन, दुर्योधनोरुभङ्ग, रात्रौ सौप्तिक च। तथा गदापर्वणि बलभद्रवाक्यम्— चत्वारिंशन्महानद्योन्यध (? चत्वारिंशदहान्यद्य) द्वे च मे नि सृतस्य वै। पुष्ये सम्प्रस्थितश्चाह श्रवणे पुनरागत ॥ इति बलभद्रवाक्यादाश्विनाष्टाविंशे बलभद्रस्यागमन, कार्त्तिकत्रयोविंशात्प्रभृति आग्रहायणदशमदिनपर्यन्त अष्टादशाभ्यन्तर एव महाभारतयुद्धसमाप्ति ॥ अत्र विशेष। उत्तमानुशासने दानधर्मे युधिष्ठिरवाक्ये — उषित्वा शर्वरी श्रीमान् पञ्चाशन्नगरोत्तमे इति। आग्रहायणदशमदिनात् प्रभृति माघप्रवेश, सङ्क्रान्तिदिनपर्यन्ते च पञ्चाशद्दिनानि भवन्तीति व्याख्या। आग्रहायणतृतीयदिनात्प्रभृति माघप्रवेश। सङ्क्रान्तिकृष्णाष्टमीदिन यावदष्टपञ्चाशद्दिनानि भवन्ति। तथा च दानधर्मे भीष्मवाक्ये अष्टपञ्चाशत रात्र्य शयानस्य गता मम। शरेषु निशिताग्रेषु यथा वर्षशत तथा। यद्येव, कथ कृष्णाष्टम्यां मृतस्य भीष्मस्य शुक्लाष्टम्यां कर्म विधीयते। तथा च दानधर्मे भीष्मवाक्यम् — त्रिभागशेषपक्षोऽय कृष्णो भवितुमर्हति। इति।

‡ ननु आश्चर्यपर्वण कथ भारतसगति। अष्टादशपर्वपरिमितस्य भारतस्य मुनिप्रोक्तशतसाहस्रसङ्ख्यानुपपत्ते। तस्मादूनविंशतिपर्वत्व भारतस्य। सगतिश्च प्रासङ्गिकी। पूर्वं जनमेजयेन पाण्डुचरितानुषङ्गितया श्रीविष्णुमाहात्म्य श्रुत, सम्प्रति तु मुख्यतयैव तच्छ्रोतु वैशम्पायनमुक्तवान्। उक्त च पूर्व गुरुणा यत्र यत्र सशयोऽस्य त वसा[तमवसायया]मीति सगतिनिष्पत्ति।

कल्याणशून्य , अकिञ्चनो, दरिद्र , सर्वलोकेषु प्रसिद्ध , न पुत्रपश्वादिसहित). 8 11[a] (अनीशस्य [v l. for अनाशास्य] कर्तुमक्षमस्य । अधने, निर्धने आनृशस्य [v. l for नृशसा], दया कृत्वा, नहुष इति सबध्यते), 8 14[d] (शसितु, प्रशसितु), 8 20[b] विवत्सितु [v l for विवित्सता], लब्धुम्), 8 24[a] (कृशाश्व , अश्वादिशून्य), 8 28[c] (व्यवसिता कृतनिश्चया) Adhy 9 19[cd]–20[ab] (वनमेव गत्वा मोक्ष चरिष्याम , किमनेन तु खनिवासेनेत्यभिप्रायादाह राजा– ऋजुश्चानुद्धतस्वभाव । प्रणिहित , आत्मप्रणिधानयुक्त । गच्छन् , वनमिति शेष । त्रसस्थावरवर्जक , स्थावरजङ्गमेषु हिंसापनाशसन् । शरीरधारणोपाय कस्तर्हीत आह– स्वभावस्तु प्रयात्यग्रे इति । स्वभावो भवितव्यता । स यत्रक्वचन यास्यत पुरुषस्याग्रे उपस्थितो भवति । तेन क्वचिदनशनान्युपवासा भवन्ति । अपिशब्दात्तु क्वचिदशनान्यपि भवन्ति । तेन अनशनाशने दैवतन्त्रे एवेति भाव) Adhy 11 17[b] (=19[b]) (शाश्वतान्बहून्), 11 25[d] (अनुपस्कृता , सदेहशून्या), 11 27[c] ([v l] उत्सृज्य नास्तीति गता, तत्काल तथा न भवतीति कृत्वा) Adhy 12 3[a] (विशासयूपे, यज्ञीययूपविशेषे), 12 4[c] (वेदवादापविद्धान्, त्यक्तवेदोक्तान्), 12 6[a] (अत्याश्रमानय सर्वान्, अय गृहस्थाश्रम सर्वानाश्रमानतिक्रम्य), 12 14[b] (धर्मवैतसिक , धर्मवञ्चक) Adhy 14 6[bc] (स्तोककाश्चातका , वावाश्यमाना , पुन पुनर्वदन्त), 14 13[d] (मत्स्या पङ्क इव, पङ्के यथा मत्स्या , सर्वलङ्घया), 14 22ff (क्रौञ्चद्वीपादिवशीकरण सिद्धद्वारा राजसूये) Adhy 15 6[c] (सासिद्धिके, स्वाभाविके), 15 9[d] (निर्दण्ड , सर्वदण्ड), 15 21[d] (व्यालमृग , चित्रव्याघ्र), 15 22[b] (यस्य [v l. for यस्य] धर्मो यथागत, , यस्य जन्तोर्धर्मो व्यवहारो यथागमेन बोधित), 15 26[d] (स्कन्धपर्यायो [sic], नाश), 15 42[c] (पितृमती [v l], कुमारी), 15 55[cd] (भ्रूणहा, ब्रह्महा), (आर्छति [v l], आ समन्तत , ऋच्छति गच्छति, नाशयति वा) Adhy 16 6[a] ([v l] अगतिरभाव , गतिर्भाव), 16 7[a] (गते, ज्ञाते), 16 12[b] (विशसन, प्रतीकार), 16 17[d] (न तस्य स्मर्तु, अपि तु स्मर्तुम् । शिरश्चालने नकार)

The explanation of 12 16 22* is common to the Darbhanga MS as well as the two abridgements of Cb, and it runs as given below

य पुमान्धनजनसाधनशील (-हीन ?) स पतित , पाप कृत्वा नरक याति, प्रतिकर्तुमशक्यत्वात् । य पुनराढ्य , दैवात्पाप कृत्वा प्रतिकर्तु शक्त । किमिति शोचमीति भाव । तथापि गुरुवधायशः कथ शाम्येत । तत्राह — तदुच्छिष्टमिति । यदल्पक, दानादिना लोकसग्रहणाशक्त स्त्रीपुरुषादि, तदुच्छिष्ट, कृतप्रायश्चित्तमपि, लोकविगीति भवति । तथापि प्रायश्चित्तकरणसामर्थ्येन पापाचरणेन नाश्वास स्यादित्याह — बहुपथ्य बलवतो न किंचित् । बह्वपि भुक्त पीत दत्त गृहीत कृत वा बलवतो, दशबलयुक्तस्य, नापथ्य नापरिणास्यम् (sic) । कुतोऽत आह — त्रायते बलम्, बलस्यैव त्राणे हेतुत्वात्, तस्य च स्थितत्वात् । कानि दश बलानि । विशालाक्ष उक्तवान् —

विद्याभिजनमित्राणि बुद्धिसत्त्वधनानि च ।
तप साहाय्यवीर्याणि दशम दैवमेव हि ॥ इति ।

एतान्येव प्रभुशक्तिरित्युच्यते । उक्त च —

बलान्मुक्त बलात्पीत बलाद्दत्त बलात्कृतम् ।
सर्व बलवत पथ्य दुर्बलस्त्ववसीदति ॥ इति ।

अतो गत्यन्तरमपश्यतामस्माक आवर्जितमिद गुरुवधादिजनितमयशो दानादिना प्रतिकरिष्याम इति भाव ।

As the transcript of the Darbhanga MS reached us late, it was not possible to give citations from it at the proper places The more important explanations from it (after adhy 16) are, owing to the great antiquity of the Comm., reproduced below

18 19[a] — कुण्डिकाम्, दण्डकमण्डलुत्रिशूलादीन् ।

18 22[c] — सौखिकै , सुखार्थिभिः ।

21 15[c] — श्रामणेन, वानप्रस्थेन ।

26 22[cd] — आर्ति , विषयाभाव ।

26 25 — शोकादिनिमित्तपरपरापर्यालोचनेन रागद्वेषौ विना किमपि शोकादे कारणमिति कारणतामज्ञतो निश्चित्य तौ त्यजेदिति भाव ।

26 26[d] — हृदयेनापराजित , प्रियप्राप्तौ हर्षेण, अप्रियप्राप्तौ शोकेन वा अवशीकृत ।

26 28 — मूढतमा , मोहमहिम्नैव नि संज्ञा , इहलोके विपर्यस्तमतित्वात् । ते ह्युभयत आकृष्टे मनसि यद् ख, किंकर्तव्यता-मोहवैदुष्यलक्षण तन्नानुभवन्ति । ये च बुद्धे पर गता , आत्मतत्त्व ज्ञातवन्त , ते तु विवेकमहिम्नैव नि सज्ञतया न दु ग्वभाजनम् । य पुनरेतेषा मध्यम , मध्यवर्ती, स किंचिज्ज्ञत्वात् सर्वत्र सदेहदु खदोपनिविष्टबुद्धिर्नित्यदु खित ।

27 30^{cd} — कर्मयोगप्रशसामाह–सुख दु खान्तमिति । आलस्य कर्मत्याग । तदापातत सुखमपि, अनायासत्वात्, दु खान्त , नित्यनैमित्तिककर्मत्यागेन प्रत्यवायत्वाद्वा । दाक्ष्य पुनरापाततो नित्यनैमित्तिककर्मपरत्वेन दु खमपि सुखमेव गृहाश्रमिण इति भाव । 28 18^{d} — विधानम्, अदृष्टम् ।

28 58^{a} — अच्युत, स्वधर्मादचलित । 29 18^{d} — चैत्यमालिनी, चैत्य = चयनम् ।

29 21^{b} — चतुर्भद्रतर धर्मार्थकाममोक्षयुत । 29 82^{d} (reading चौरत्वादीति) चौरैरिव ध्वनि कृतवान् ।

29 96^{d} — दक्षिणायनम्, दक्षिणास्थानम् । 29 110^{b} — दशव्यामा, व्यामो हस्तचतुष्टयम् ।

35 3^{ab} — सूर्येणाभ्युदित , शयनस्थे उदितसूर्यमरुद्ध । सूर्याभिनिर्मुक्त , शयनस्थ एवास्तगतसूर्य ।

35 4^{cd} — दिधिषूपति , अन्यपरिणीतापति । अग्रेदिधिषुरेव च — अग्रेदिधिषुपति , पूर्वपति ।

35 8^{b} — ब्रह्मविक्रयी, वेदविक्रायक , वेदाध्ययनफलविक्रेता, वेतनेनाध्यापको वा ।

35 14^{a} — पिता विभजते पुत्रान्, — अकाले पुत्राणा धनादिविभागेन । 35 30^{b} — निष्कृतिस्त्याग ।

36 1^{a} — तपसा, चान्द्रायणादिना । कर्मभि , यज्ञादिभि । 36 3^{b} — द्वादशभिर्वर्षैर्ब्रह्महा, अकामत साक्षाद्वधे ।

36 48*, L 1 — लक्ष्य शस्त्रवधादिति तु कामत साक्षाद्वधे ।

36 26 — (reading भोजन त्वन्तरा शुद्ध) स्नात्वा चतुर्थ दिने भोजन कुर्वीत ।

36 49*, L 1— पादज , शूद्र । दशभि , दिनैरित्यर्थ । 37 50*, L 7 — न गर्वेण, प्रभुत्वादिगर्वेण । पिबेत्सुरामिति शेष । 37 8^{d} — आवस्थिक (for व्या°), अवस्थाविशेषभव ।

37 11^{a}–12^{b} — किं तत्फलमत आह–दैव चेति । दैव प्राग्भवीयकर्मनिर्दिष्ट स्वर्गनरक । दैवयुक्त पुरुषकारफलम् । पुरुषकारश्चैतच्छरीरकृतो व्यापार । सोऽपि शुभाशुभतया द्विविध । देवताराधनेन राज्यप्राप्ति , तन्निन्दया शापादिप्राप्तिर्वा । ततश्चैतयोरशुभयोरपि प्रत्येक फलद्वैत युज्यते इति । तथा प्राणा (*v l*), जीवन भवान्तरीयशुभाशुभकर्मवशात् पुरुषायुषजीवनमल्पायुष्त्व वा । तथा मरणम् । तच्च शुभदैवकृत विशिष्टकालोपपादित भवति । अशुभदैवकृत विपरीतमिति । एव शुभर्पाद्यपमरण महापथादिगमनेन । विपरीत दुर्दशादिनिमित्त भवतीति भाव ।

37 14 — जातिर्ब्राह्मणादिजाति । श्रेणि शिल्पजीव्यादिसमूह । अधिवासा निवासिन । एतेषा ये धर्मा शास्त्रनिर्दिष्टा , तथा कुलधर्मा ये ब्राह्मण्यनुमरणादय शास्त्रविरोधिन , तान् धार्मिको राजा वर्जयेत् । न तैर्धर्मैर्व्यवहरेत् । तस्मादत आह । न ते धर्मा इति । येषा धर्मो धर्मशास्त्र न कारण न प्रमाण भवति, न ते धर्मा धर्मत्वेन व्यवहर्तव्या इत्यर्थ ।

37. 20^{b} — सूतिकाना गवामिति । दशरात्राभ्यन्तरे गवामपि इन्द्रिय शुद्धम् ।

37. 52*, L. 5 — दीक्षितो भूत्वा य. कृपणस्तस्य । क्रतुविक्रयिकस्य, क्रतुफलविक्रयिणः ।

37. 22^{ad} — तक्ष्णः, तक्षादिवृत्तेर्ब्राह्मणस्य । रक्षिण , रक्षाधिकृतस्य ।

37. 41^{d} — निराकर्ता, मूर्खे देवादिनिराकर्तरि । 38. 10^{c} — सवैयाख्य, व्याख्यासहितम् ।

38 32^{c} — गोयान वेदबोधितम् । cf Rv 10 68, 2. 38 48^{c} — सुमनस , गौरीश्च शुक्ला ।

39 15^{d} — अभिरूपान्, पण्डितान् । 39 18^{d} — किमिच्छके , इच्छाविषयैर्नानाद्रव्यै ।

39 26^{d} — ज्ञातिघातिन् नमोऽस्तुते - परीहारे नम शब्द । 39 57*, L. 2 — अमृतमुख , चन्द्रमुख. ।

43 4^{b} — सत्वतां गतिम् (*v l*), भगवदुपासकानामाश्रयम् ।

43. 6^{d} — त्रियुगम्, त्रीणि युगानि युग्मानि षट् यस्य तानि – ऐश्वर्य समग्र, धर्मा, यश , श्री., ज्ञान, वैराग्य चेति ।

43 9^{b} — वाजसनि , यजुर्वेदः । 45 6^{d} — तर्कुकान्, भ्रमणशीलान् प्राश्निकान् ।

46 8^{a} — विकर्ता, संहर्ता । 46. 27^{c} — अनभिध्येयम्, अनाशङ्कनीयम् ।

47 16^{ab}— संवाकेषु (v l for यं वाकेषु), सवाकाः पुरुषसूक्तादयो यैः पुरुषपूजा क्रियते । अनुवाकाः, विभ्राडादयो यैर्देवता स्तूयन्ते । निपदो, यैः संसारो निन्द्यते – यथा अन्ध तमः प्रविशन्ति धीरा इत्यादयः । उपनिषद , आत्मप्रकाशकानि गीतादिवाक्यानि । This and the next copied by Ca, cf p 196

47 17^{ab}— चतुर्भिर्वाकानुवाकनिपदुपनिषद्भिः विष्णुहरिहरनरारमानमर्चयन्ति । यद्वा सङ्कर्षणवासुदेवप्रद्युम्नानिरुद्धरूपम् ।

47 18^{c} — भौमस्य, भूमिगतस्य ब्रह्मणो वेदस्य ।

47 20 — पुराणे पञ्चलक्षणे लोकस्थितिहेतौ, पुरुष पुरुषविग्रहम् । उक्त च – स्थितौ पुरुषविग्रह इति । युगादिषु, सृष्ट्यादिषु ब्रह्मा प्रोक्त , स्रष्टत्वात् । उक्त च – ब्रह्मासृजत पुरस्तादित्यादि । क्षये, प्रलये, संकृष्यत्याकृष्यति प्राणिनामसूनिति संकर्षण रुद्रम् । उक्तमत्रैव पर्वणि – रुद्रो हि संकर्षणनामधेय इति । नारदनाम्ना च — रुद्र संकर्षण प्रोक्तो ह्यनिरुद्ध प्रभञ्जन इति च ।

47. 22^{b} — जगत , जङ्गमस्य । 47 26^{a} — उक्थे, वेदमार्गे ।

47 34^{ab}— य त्रिधात्मान etc – त्रिधा (v l.), प्रधानमहदहङ्कारैः । षोडशभि , पञ्चमहाभूतैरेकादशेन्द्रियैः ।

47 45^{abc}— विषये वर्तमानानां, प्रसक्तानामजितेन्द्रियाणामिति यावत् । विषयगोप्तारं, ब्रह्मरक्षकम्, आश्रयत्वात् । भूतात्मानमिति यावत् । वैशेषिका , असाधारणगुणा शब्दादय एव । तैर्लिङ्गैः यमाहु , तस्मै गोप्त्रात्मने, गोप्तृस्वरूपाय नमः । यद्वा । विषये, विषये वर्तमानानामिन्द्रियाणां, विषये गोप्तार बुद्ध्यात्मान यमाहुस्तस्मै बुद्ध्यात्मने नम इति । न चेतनास्ति, चेतनप्रतिबिम्बसंक्रमेण सत्त्वात् । न मुख्योऽयमर्थ इति चेन्, भोक्तृत्वेऽपि समत्वादिति चिन्तनीयमिति भाव ।

47. 57^{c} — हृषीक, विषयसंबन्धमिन्द्रियम् । त जितेन्द्रियमित्यर्थ । दृष्टमेतत्पुरा भविष्यपुराणे ।

51 14^{ab} — पञ्चाशत षट्चेति पतनदिनमारभ्य ज्ञेयम् । अग्रहणस्य (sic, आग्रहायणस्य) तृतीयेऽह्नि भीष्मस्य शरशय्याप्राप्त्यनन्तरं षट्पञ्चाशत् पतनदिनमारभ्य मृत्युदिन च यावदिति ।

51 15^{d} — उदक्, उदीचीम् । 51 17^{c} — त्वयि, त्वयेत्यर्थ ।

54 19^{ab} — वेदोक्ता प्रवृत्तिधर्मा । वेदान्ताधिगता निवृत्तिधर्मा मोक्षोपयुक्ता ।

54 35^{c} — (reading स्थातार), स्थापयितारम् ।

55 18^{b} — धर्मराज., धर्मो राजा प्रधानभूतो यस्येति टच् (Pāṇini 5 4 91) आर्ष ।

56 5^{d} — प्रग्रहण, वारणकारणम् । 56 15^{cd} — दैव निश्चित्य पौरुषकारमासज्य ।

56. 32^{d} — भ्रूणहत्ये, गर्भवधे । ह्रस्वत्वमार्षम् । 56 42^{d} — सन्नम्, अत्यासन्नम् ।

56 43^{a} — व्यसनी, स्त्रीगीतनृत्य[द्यू]तमृगयामाध्वीकपानपर ।

56 54^{d} — हर्षणे (v l), परिहासशीले । 56. 58^{ab} — हेलमानाः, अनादर कुर्वाणा. । स्वस्था , सुखासीना ।

57. 25^{d} — छत्रमात्राज्ञयाधिक , छायाज्ञामात्रेण । 58. 1^{b} — नवनीत, तद्वत्सारम् ।

58. 18^{a} — एकाङ्गेन (v. l.), हस्त्यश्वरथपादातमध्ये येनकेनापि उद्भूतः, सपक्षः ।

59. 23^{b} — देवलोके (v. l.), ब्रह्मलोके ।

59 37^{a} — विविधाभिख्य. (v. l.), नानासंज्ञ । 59. 39^{c} — पञ्चवर्गस्य, चक्षुरादीन्द्रियवर्गस्य ।

59 49^{a} — रसदैः (v. l), विषदै इद जगन्नीयते, यथोत्सन्न प्राप्यते ।

59 96^{b} — पञ्चातिग , वशीकृतेन्द्रिय । 59. 98^{a} — अनङ्ग , अङ्गस्यैव नामान्तरम् ।

59 118^{a}— आत्मनाष्टमः, आत्मना शरीरेण अष्टम , बुद्धिर्मनश्चक्षुरादिपञ्चकानाम् ।

59 141[d] — वार्यताम् (v. l), कथ्यता, तवेति शेष । वर्ततामिति पाठ प्रायश ।

60 3[a] — स्वित्, प्रश्ने ।

60 19[d] — समनिष्ठानि, अन्यूनानतिरिक्तानि ।

60 21[d] — शौचेन, शुद्धव्यवहारेण ।

60. 24[cd]-25[ab] — षण्णामेका पिबेद्धेनु शताच्च मिथुन हरेत् । लब्धाच्च सप्तमो भागस्तथा शृङ्गे कला खुरे ॥

षण्णां रक्षणीयानामेकस्या धेनो' पय पिबेत् । शतात्, गोशतादरक्षितात्, मिथुन स्त्रीगवीं वृषभं च हरेत्, गृह्णीयात् । लब्धात्, वाणिज्यया राजधनेन लाभात् सप्तमोऽश , तथा शृङ्गे लाभात् सप्तमस्तु गण्डकादिशृङ्गेणापि वाणिज्यसभवात् । शृङ्गे, शृङ्गप्रधाने महिषादौ वा । खुरे पशुविशेषखुरे, खुरप्रधाने वा अश्वादौ ।

60 32[a] — वेष्टनम्, गन्धविशेष ।

60 32[c] — यातयामानि, स्वोपभोगेन जीर्णानि ।

60 34[c] — तैः (v l), पूर्वोक्तै ।

60 34[f] — वृद्धदुर्बलौ तदीयमातापितरौ ।

60 35[ce] — अतिरेकेण, कुटुम्बपोषणादधिकेन । स्व, स्वीयं धनम् ।

60 37[a] — पाकयज्ञै , वैश्वदेवादियज्ञै , आमान्नसाधनै ।

60 37[c] — पूर्णपात्रमयीम्, तण्डुलादिना पूर्णं पात्रम् ।

60 38[b] — सहस्राणा शत लक्षं, गवाम् पूर्णपात्राणा वा ।

60 41[ab] — संसृष्टा ब्राह्मणैर्वर्णा. (v l), विवाहादिसबन्धेन सबद्धा । सृष्टय., ससर्गा ।

60 42[cd] — See Crit App — The Cb comm is quoted verbatim in Ca For a somewhat different interpretation by Cn, see Critical Notes, p 661

60 44[c]-45[b] — Cb reads अपरो वितान सपृक्तो ब्राह्मणस्त्रिषु वर्णषु दृष्ट ।
उत वै जातिधर्म. सम्ज्यते तस्य वै कोप एव ॥

जातिसकरे प्रस्तुते, ब्राह्मणे तावज्जातिसंकर कथ्यते । अपरोऽन्यो वितानो विस्तार. सपृक्तो जातिसकरे दृष्ट । यस्माद्ब्राह्मणस्त्रिषु वर्णषु सज्यते, अपत्यमुत्पादयतीत्यर्थ । उत प्रश्ने । किं वाय जातिधर्मोऽयम् । नेत्याह । तस्य वै कोप एव । एष जातिसंकरस्तस्य ब्राह्मणस्य कोप , कामज स्खलितम् । ब्राह्मणेन न सकरितव्यमिति श्रुते । कथ तर्हि शास्त्रे, मन्वादौ, चतुर्वर्णपरिग्रहो ब्राह्मणस्य विहित , यतश्चतुर्वर्णानामपि स्त्रीणा पृथक्कार्याणि दृश्यन्ते । कामतस्तु क्रियमाणोऽस्य सकर प्रकोप जनयतीति भाव । एव क्षत्रियादिष्वपि बोद्धव्यम् । क्वचिदेव पाठ (cf 138*) —

अवरोऽवितान ससृष्टो ब्राह्मणस्त्रिषु वर्णेषु दृष्ट ।
उत वै जातिधर्म सम्ज्यते तस्य वै कोप एव ।

त्रिषु वर्णेषु क्षत्रियादिषु ससृष्टो ब्राह्मणोऽधरोऽधमो भवतीति दृष्ट शास्त्रे । अवितान , यज्ञरहित । जातिधर्मोऽय, तत किं यत्सकीर्यते । नेत्याह । तस्य वै कोप एव ॥ अथ श्लोक पुस्तकेषु न सम्यग्दृश्यते ॥

61 12[c] — सर्वलिङ्गिप्रदाता । लिङ्गिनो ब्रह्मचर्यादय ।

61 140*, 20[cd] — अनिषिद्ध(v l)श्चरन्नेक सर्वानेव युधिष्ठिर ।
षट्कर्मा ह्यनिकेतश्च सप्रवृत्तश्च सर्वश ॥

हे युधिष्ठिर । आश्रमधर्म एको ब्राह्मण सर्वानेवाश्रमाश्चरन् निषिध्यते । यथा प्रथम ब्रह्मचारी पश्चाद्गृहस्थस्ततो वानप्रस्थस्ततो यतिरिति । ननु यथा वर्णसकरो निषिद्धस्तथाश्रमसंकरोऽपि । तत्कथमुच्यते एक सर्वानिति । उच्यते । उक्तमाजगरे वनपर्वणि (cf. 3. 177. 15-32).

63. 3[cd] — कौटिल्यमनार्जवम्, कौटिलीय (v. l), मात्सर्यम् ।

63 13 — अस्यार्थ । मनुना पुरुषायुषस्य शतवर्षस्य चतुर्भागमुषित्वा आश्रमान्तर ग्रहीतव्यमित्युक्तम् । तत्र जीवनकालस्य निश्चेतुमशक्यत्वादल्पाल्पमपि काल स्थित्वा आश्रमान्तर ग्राह्यमिति । दशधर्मगतस्य वेति । पुरुषस्य दशभिर्दशाभिर्वर्षैर्वृद्धिसमृद्धिपाका यथा भवन्तीत्यागम । तस्य च धर्मा , पुरुषाश्रयत्वात् तान्प्राप्तस्य सम्यगात्मानुमानादिभि-

निश्चितस्य सर्व एवाश्रमाश्चतुर्भागव्यवस्थया गन्तव्या । प्रातिलोम्यानुलोम्येनेत्यर्थ । ननु भिन्नो कथं न प्रातिलोम्येनाश्रमान्तरप्रवेशो निषिद्ध । उक्तं हि — चतुर्विधा भिक्षव स्तु कुटीचकबहूदकौ । हंस परमहंसश्च श्रेयांस्तेपूत्तरोत्तर (= B 13 141 89) ॥ चत्वारोऽपि पतन्त्येते आश्रमान्तरमागता । इत्यत आह — वर्जयित्वा निरामिषमिति । निराशीर्येत्याश्रम । तस्मात्प्रतिलोमानुलोमप्रवृत्तानामपि त्रयाणामेव नास्त्याश्रमसंकर इति भाव । तानेवाश्रमानाह — षट्कर्मा ब्रह्मचारी, गृहस्थ, अनिकेतो वानप्रस्थ, सम्प्रवृत्तश्च भिक्षु सर्वश इति । नास्य भक्ष्यपेयस्थानशननियमोऽस्ति । उक्तं च — येनकेनचिदाच्छन्नो येनकेनचिदाश्रित । यत्रक्वचनशायी च यत्रतत्र स्थितो मुनि ॥ इति ।

65. 5^d — औरसैः, आत्मपुत्रै । 65 11^c — नोपयुञ्जानम् (*v. l*), नाचरन्तम् ।

65 29^a — समानुपान् (*v l*), सनकादिसंबन्धिसुतान् ।

67 23^c — अधिपञ्चाशत्, पञ्चाशदधिकम् । 67. 24^a — शस्त्रपत्रेण, शस्त्रवाहनयुता ।

67. 28^d — धर्मो जयति (*v l*) न. सदा, नोऽस्माकमुत्कृष्टो धर्मो भवतु ।

67. 31^a — परिपर्यौ (*v l*), परिररक्ष । 68. 4^a — वैनयिक, विनयम् ।

68. 11 —

यथा ह्यनुदके मत्स्या निराक्रन्दे विहंगमा ।
विहरेयुर्यथाकाम विहिंसन्त (*v l*) पुन पुन ॥

अनुदके, अल्पोदके जलहीने वा, अन्योन्यहिंसाया मत्स्या नश्यन्ति । निराक्रन्दे, शून्ये स्वेच्छया हिंसन्त क्रीडन्ति । 68. 14^{bc} — परिग्रहान्, स्वीयद्रव्याणि । व्यायच्छमाना (*v l*), व्यायामं कुर्वन्त ।

68. 28^c — कर्ता, अनिष्टकर्ता । हन्ता हस्तगतमपि चोरयेत् ।

68. 51^a — रत्याणि, रक्षणीयानि द्रव्याणि । 68 52^b — कूट, यन्त्रादि ।

68. 54^a — भोजो, भोगाधिकारी । विराट्, विशिष्य राजते । सम्राट्, सम्यगधिकारी ।

68. 55^c — दाता (*v l* for तस्माद्), त्राता । बुभूषु, जीवितुमिच्छु ।

69. 3^a — पार्थिवप्रह्व[हि]तेन, राजनियुक्तेन । 69. 9^a — गुल्मान्, रक्षिण पत्तीन् ।

69. 6^b — सन्धो, सीमासन्धौ । 69. 9^d — प्रणिदध्यात्, चाराणि युञ्जीत ।

69 20^b — पुष्टबल, दत्तवेतनसैन्य । 69. 22^a — तस्य, गन्तव्यस्य राज्ञ ।

69 33^b — उत्थापयेत्, उत्सादयेत् । 69 37^d — दूषयेत्, विषादिना ।

69. 41 Compare the quotation given in the Critical Notes (p 664) under the stanza. — Cb reads (prob by mistake) षाड्गुण्य सत्रिवर्गकम् (= var 64^a) as 69 41^b, and explains षाड्गुण्य by सन्धिविग्रहादि, and त्रिवर्ग by क्षयस्थानवृद्धिरूप अरिमित्रोदासीनरूपो वा, भूमिमित्रस्वर्णरूप वा फलत्रयम् । धर्मकामार्थसपत्तिवा त्रिवर्ग । Cb reads 41^d as — स्थाणुकीलकचाक्रिकान् and explains स्थाणु, कीलक । चाक्रिकान्, सकोटिकान् ।

69 64^d — भुनक्ति महीम्, पृथिवीं भुङ्क्ते, परिपालनक्षमत्वादिति भाव ।

70 17^a — अशुभस्य (*v l*), अधर्मस्य । 70 30^a — सीमन्तकरी, व्यवस्थापिका ।

71 3^a — अनुद्धतश्चरेत्कामम् (*v. l*), अनुद्धत अप्रसङ्गी । अगुण कृत्वा शुश्रुवान् (sic श्रुतवान्) मन् ।

72 10 —

बलपष्ठेन शुल्के[ल्के]न दण्डेन[ना]चारबोधिना ।
शास्त्रदृष्टेन लिप्सेथा वेतनेन धनागमम् ॥

षष्ठ बल, मन्त्रलक्षण बलम् । शास्त्रदृष्टेन, स्वमिति प्रयुक्तेन । तथा वेतनेन, वेतनोपगृहीतपुरुषप्रयुक्तवाणिज्यादिना । धनागम लिप्सेथा । सर्वत्र शास्त्रदृष्टेनेति सबन्धनीयम् ।

72 16^d — ऊध स्तनान् । 72 30^c — स्विष्टी (*v l*), शोभनयागशील ।

73 23^b — उष्णो (v l), घर्मार्ते ।
73 23^d — शीत (v. l), मार्गशीर्षादिषु शीतार्ते ।
74 15^a — चरणान, वेदशाखाया ।
74 16^b — अर्थवाद (v l), प्रशंसाम् । अनुवादमित्यपि पाठ ।
74 17^b — रुद्रो, हिंसक ।
74 23^d — मिश्र, सकरकृत ।
74 31^b — प्रभूताप्रभुर । प्रभूत (v l), पक्वान्नम् ।
75 9^a — त्वया (v l) त्वत्त ।
77 8^b — नक्षत्रग्रामयाजका, नक्षत्रादिसूचका गणकवृत्तय । ग्रामस्य, समूहस्य, याजका ।
77. 8^d — महापथिका, निष्प्रयोजन, वाणिज्यादिनिमित्त वा, विषमपथगा ।
78 8^d — मामकान्तरमाविश, मदायान्तरमाविष्टवान्, गृहीतवान् । कुत इति शेष ।
78 15^a — गोरक्ष-, गोरक्षा ।
79 6^b — विराट, भगवान् ।
79 8^b — माधपताम, पचताम् ।
79 15^a — वेदनलिन, वेदवल्वन्त ।
79 41^d — यदि क्षेत्रम, तत्र सस्यरक्षा न सम्भवति ।
80 5^d — त्रिभि शुभ्रै, विद्याभिजनकर्मभि ।
81 28^b — प्रतिपत्तिविशारद, प्रतिपत्ति प्रतिभा ।
81 30^b — प्रतिरूपेषु, अनुरूपेषु ।
81 35^a — [नरेन्द्र] निष्कृत, केवल ।
82 1^a — अग्राह्यके, ग्रहीतुमशक्ये ।
82 1^d — भावो, व्यवहार । विभाव्यते, क्रियते ।
82 8^d — अन्यकृष्णय, तद्वश्या ।
82 9^a — न स्यात्, न जीवेत् ।
82 9^c — द्वाभ्यां, भावाभ्यामेकतरभाव, अभावं वा ।
82 11^b — द्वयोर्, द्वयोर्मध्ये ।
82 13^b — आभ्यन्तरा, तज्ज्ञा ।
82 13^d — स्वद्वनाद् (v l), दोषात् ।
82 14^c — ओज, उग्रमेन ।
82 15^c — ऐश्वर्य, कर्तृत्वा राज्यप्रभुत्वम ।
82 15^d — अन्यत्र, उग्रमेने ।
82 17^a — वक्र, अक्रूर ।
82 24 — प्रतीक, महान् ।
82 30^a — गुरु, उत्पादक । सवर्धक, शिक्षोपशिक्षक ।
82 30^b — गतागतम, नाशोत्पादरूपम ।
83 1^a — प्रथमत प्रथमा, मुख्या ।
83 8^a — वासमी विद्या, शास्त्रविश्रम ।
83 9^c — राजयुक्तानां, अमात्यानाम ।
83 10^c — अपचारा[रा]न्, अन्योन्यकर्माणि ।
83 15^c — तमस्तति (v l), अतितमसि ।
83 18^c — भक्त्या, तात्पर्येण ।
83 63^d — विभ्रमेद्, चलेद् ।
84 6^d — यावदार्द्रहस्तास्य, मितहस्ता ।
84 17^c — अव्यभीचारि, स्थिर ।
84 18^a — धीता (v l for धोवा), शुद्धयोनय । श्रोता (v l for स्रोवा), वेदविद ।
84 18^a — मौला, परम्परीणा ।
84 19^a — वैनयिकी, विनयवती ।
84 41^c — शौटीर, प्रगल्भ ।
84 44^d — स्थविरा, वयोऽवरा येषाम, इतरे अमात्या ।
85 2^a — पदपद, श्रेष्ठस्थानम् ।
87 1^c — कृतं, परेण ।
87 5^a — वन्यदुर्गं, वृक्षदुर्गम ।
88 4^a — ग्रामेयान् (one word), ग्रामजनपदान् ।
88 4^b — ग्रामिक, ग्रामाधिकारी ।
88 211^b, L 1 — तच्चर, तस्य राज चर ।
88 18^c — भूत, वरेण पुष्ट ।
88 30^{bd} — चोदये च, युष्माकमुत्कर्षे ।
89 212^b, L 1 — शल्यकवान्, शल्यकज सगत (?) ।
89 10^a — तान्, मुख्यान् ।
89 10^b — विवक्षितान्, विवक्षित (?) ।
91 1^a — यान्, पगन् बाह्यान् । अङ्गिरा, अङ्गिरस ।
91. $6^{a'}$ — परमधार्मिको राजा लक्ष्मीवानुच्यते, पर पाप उच्यते, इत्यन्वय । पाप., पापिष्ठ ।
91 6^c — देवाश्च गर्हा गच्छन्ति, देवगर्हां कुर्वन्ति ।
91 12^d — वृषलं, धर्मलोपकम् ।

91 23^d — प्रतायिनी (v l), सतता, विस्तारिणीत्यर्थ । 91. 27^b — पौगण्डात् (v l), पौगण्डत्वाधीनात् ।
91 30^b — क्लीबासु, वन्ध्यासु । 91 31^a — पापरक्षासि, पापिष्ठान्यपत्यान्येव रक्षांसि ।
91 35^b — तथागते (v l), प्रमत्ते नृपे । 92. 5^b — वस्त्राणामिव शोधनम, रजक इति शेप ।
92 19^a — मिथ्याभिशस्तानाम्, अन्यायेन जितानाम् । 92 20^d — गौरिव, पृथिवीव, कर्षणादिक्रमेणैव ।
92 24^a — यदा युक्त्या, अनुक्तया, अतोभिरूपादिभ्य । 92 55^c — अविशङ्क, सदेहरहित ।
93 5^c — हेमवर्ण, वसुमनसम् । 94 10^b — अभिव्याप्या (v l) असस्कृताम् ।
94 16^a — ऐन्द्रियकम्, अजितेन्द्रियम् । 94 17^a — त्यक्तोपात्त, अप्रसिद्धम् ।
94 19^c — अनभिख्याते, प्रच्छन्ने । 94 23^b — अनामयम्, नित्यम् ।
94 31^d — गाधम्, अन्तम् । 95 12^b — वर्तते, आचरति ।
95 Colophon वामदेवगीता, गाथापेक्षया स्त्रीलिङ्गता ।
96 15^b — क्षत्रियो वदमानकः (v. l) – क्षत्रिय इति वदन् ।
101 2^d — औपयिकाद् (v l) – उपायात् । 101 2^f — सिद्धार्थान्, सिद्धप्रयोजनान् ।
101 3^d — नैगमम्, वैदिकमुपायम् । 101 14^c — गुणजाते, गुणसमूहे ।
101. 17^b — शक्र (v l), पर्जन्यो, मेघाधिष्ठाता । 101 18^b — अमर्यादा, स्नेहशून्यम् ।
101 21^d — सुदिनेषु, वृष्टिरहितदिनेषु । 101 23^b — तिथिनक्षत्रपूजित, प्रशस्ततिथिनक्षत्र ।
101. 30^c — प्रदर, पलायनम् । 101 34^e — राशिवर्धमाननेत्रा, समुदायवृद्धिकरमात्रा ।
101 38^d — प्राप्तुमर्हा महद्गतिं (v l), महता गतिं स्वर्गाधिकाम् । यद्वा, शरीरोपचयवर्धमानमात्रा ।
103 9^e — अप्रतीपा', अपराङ्मुखा । 103 20^e — पञ्चशत (v l), पञ्चाशत् ।
104 36^b — पिष्टेषु (v l), हिंसितेषु । 104 39 — Comm in Crit Notes, p 673
105 15^a — पूर्वसमाहारे (v l), पूर्वसमये । 105 33^c — अभिनिष्पन्दते (v l) अपगच्छति ।
105 33^f — सत्यपि, विद्यमानापि । 105 49^a — जाल्मीं, गर्हिताम् ।
105 52^d — केवलम्, शुद्धम् । 106 7^{ab} — प्रमाण, स्थेयताम् । स्थेयतां (v l), ग्रहणम्, उपादेयताम् ।
106 10^b — बिल्व बिल्वेन ज्ञातय — लोकोक्तिरियम् ।
108 22^a — भयः, भयम् । 109 17^e — जातिर्जन्म ।
109 18^c — न स दुष्यति (v l), स पुत्र शिष्यश्च तद्वर्वा[दि]कृतमयोग्यमपि ।
109 28^c — अनिर्देशेन (v l.), अतिदेशेन ।
110 5^a–6^b — सत्य वदेदत वदेदिति श्रुत्या सत्यवचन विहित तस्यापवादोऽयम् । सत्यमवक्तव्य, वक्तुमर्ह न भवेत् । अनृत मिथ्यावचन तद् वक्तव्य भवेत् यत्र, यस्मिन्प्राणात्यये सर्वधर्मोपहारादिविषये, तादृश सत्यवादी बालो, य सत्यवचनस्य उत्सर्गापवादानभिज्ञ, सत्यमनुतिष्ठन् बध्यते, तस्मिन्विषये सत्य न वक्तव्यम् । अन्यथावचनेऽप्यन्य शङ्कते तदानृतमेव वक्तव्य, यथा स्वधनविषये, राजचौराभियोगे स्वधन प्रति । तादृशेऽथ अनुपहाराभावादित्यर्थ । ननु प्रत्यक्षश्रुतिविरोधे कथ स्मार्तस्यापवादस्य सभव इत्यत आह—

श्रुतिर्धर्म इति ह्येके नेत्याहुरपरे जना' ।
त तु प्रत्यभ्यसूयामो न हि सर्व विधीयते (= var 110. 12) ॥

चतुर्विधा हि श्रुतिस्मृतयो भवन्ति, विधिनिषेधो तयोः [प्रति]प्रसवो चेति । श्रुतिर्धर्म, श्रुतिविधिरेव धर्मा, न तु स्मृतिविधिरित्याहुरेके वादिन । नेत्यपरे । न तु श्रुतिमात्रविहित एव धर्म-, किं तु स्मृतिविहितोऽपि । तत्र य श्रुतिविहितमेव धर्ममाह, न हि सर्व श्रुत्या विधीयते । अष्टकादिकर्मणा लोकेऽप्रसङ्गा-

दिति भाव । अथ तत्रापि श्रुतिरनुमन्तव्या, तदपवादवाक्येऽपि समानमिति । न च परस्पर विरुद्धा श्रुतयो दृश्यन्ते । उदितानुदितादिहोमषोडशीग्रहणाग्रहणादीनां श्रुतिवाक्याना बहुतरदर्शनादिति ॥

110 14^{ab} — अकूजने, अवचनेन । नात्र, मोक्षे कूजेत्, कथयेत् । मोचन[ना]सिद्धे ।

110 17^{cdef} — सत्यसप्रतिपत्त्यर्थं यद्ब्रूयु साक्षिण क्वचित् ।
अनुक्त्वा तत्र यद्वाच्य सर्व तेऽनृतवादिन ॥

व्यवहारे साक्षिपरीक्षामाह । सत्यमप्रतिपत्त्यर्थं, वादिप्रतिवाद्युक्तार्थतत्त्वजिज्ञासार्थं, यत् यत्र क्वचिदृणादिविषयविवादे भूयो, बहुतर साक्षिणो वदन्ति, तदा सर्व साक्षिणोऽनृतवादिनो राज्ञा दण्डनीया इत्यर्थ ।

110 22^{d} — विप्रयोजन, विप्रयोग । 111 11^{b} — स्वाध्याय, वेदम् । नव कुर्वते, नाधीयन्ते ।

111 12^{a} — अकुहकार्थानि, दम्भार्थानि । 112 1^{a} — अर्मीम्य (v l), अशान्तः, अनाश्वासस्थानम् ।

112 3^{b} — पौरिक , पुरवासी । 112 4^{b} — अनीप्सिता गतिम्, नकाम्याम ।

112 9^{c} — विप्रतिपत्ति , विरुद्धा बुद्धि । 112 9^{d} — यदा, यस्मात् ।

112 18^{d} — परिहार्या , परिच्छेद्या । 112 23^{b} — अनुपमहितान्, अशठान् ।

112 33^{b} — शिष्टा , कृतदण्डा । 112 33^{c} — उपाघाते (v l), भेदे ।

112 61^{a} — असत्या , असाधव । 112 69^{d} — प्राय, मरणम् ।

112 74^{b} — क्रुद्धा (v l) मोता (v l) प्रतारिता , क्षारिता ।

112 74^{d} — त्यक्तोदात्ता (v l), त्यक्तमहत्त्वा । 112 77^{a} — समर्थ , हितैषी कार्यक्षमो वा ।

112 82^{d} — भावा , पदार्था । 112 84^{a} — प्रक्रिया, अविकार ।

112 84^{b} — अपकर्षणम, ततश्च्यवनम् । Colophon *Adhy name* Cb गोमायुशार्दूलसवाद ।

113 1^{c} — भूतेन (v l) — तत्त्वेन । 113. 2^{a} — हन्त, हे युधिष्टिर ।

113 4^{b} — प्राजापत्युगे भव (v l) — प्राजापत्ययुगे, कृतयुगे ।

113 5^{e} — छन्दयामास, पूरयामास । 113 16^{c} — क्रमात्, करणात् ।

113 18^{a} — बुद्धिश्रेष्ठानि, बुद्धिकृतानि । 113 18^{b} — बाहुमध्यानि, बाहुवीर्यकृतानि मध्यवेद्यानि ।

113 18^{c} — तानि, कर्माणि जङ्घाजघन्यानि, पादविहरणादिकृतानि अधमानि ।

113 18^{d} — भाव[र]प्रत्यवराणि, भाव[र]वहनेनातितुच्छानि ।

114 5^{a} — अकाय , अल्पकाय । 114 8^{d} — प्रातिलोम्यात्, प्रतिस्रोतोवस्थानात् ।

114 10^{a} — कालज्ञ , तदानुज्ञ । समयज्ञ , सङ्केतज्ञ । 114. 10^{c} — अनुलोम्य (v l), अनुकूलवत्त्वात् ।

115 4^{a} — टिट्टिभ (v l), टिट्टिभपक्षिचरितम् ।

115 9 — निषेक विपरीत स आचष्टे धर्मचेष्टया ।
मयूरवस च (v l) कौपीनं नृत्यं सदर्शयन्निव ॥

अस्यार्थ । निषेक विपरीत, मातृयोनौ परपुरुषरेतःसेकम । कौपीन, गुह्यदेशम् । तथा हि । वस्त्रखण्डे च खड्गे च कौपीनं गुह्यमेव च—इति । स्वधर्मक्रियासांकर्यादिना गुह्यमप्रत्यक्ष निषेक, आतुरधर्मनग्नादिना शुक्रपातमाचष्टे ।

115 14^{b} — (reading दुरात्मा मध्यमक्रिय ?), मध्यमक्रिय पुमानित्यर्थ । 115 18^{a} — एभि , दुर्जनै ।

115 19^{a} — दशार्धन, पञ्चांगुलिहस्तचपेटेन । 116 2^{c} — वाक्यसंभार (v l), वाक्यसमूह ।

116 13^{c} — लब्धुं, शक्या इति शेष । 116. 19^{a} कोषाक्षपटलं, कोषसमूह ।

116 20^{d} — गुर्णा, बहुगुण । । 116. 21^{c} — शङ्खलिखित , शङ्खमुनिप्रणीत. । शङ्खे, कपाले विधातृलिखिते वा ।

117 12^c — क्षुधाभम., पीडित. । 117. 12^d — तदामिषं, तस्य शुनो मांसं शोणितम् ।

117 271*, L 1 — शुभम्, महान्तम् । 117 27^d — निशानिशम्, बहुरात्रम् ।

118 5^{ab} — कुलज, अधिकृत । तत्कुलीनतया, महाकुलजत्वेन ।

118 11^c — इङ्गितं, चेष्टितम् । आकारो, मुखराग । 118. 13^a — चोक्ष (*v l*), शुद्धम् ।

118 13^d — गुणषष्ठ्या, कुलीनत्वादिरूपया । 119 7^a — प्रमाणम्, नीतिशास्त्रम ।

120 9^a — शिखा (*v l*), लिङ्गानि । 120 33^c — सचयानुविसर्गी, संचयात् गुप्तात् विसर्गी, दाता ।

121 14^a–15^b नीलोत्पलदलश्यामश्चतुर्दंष्ट्रश्चतुर्भुज ।
अष्टपान्नैकनयन शङ्कुकर्णोर्ध्वरोमवान् ॥
जटी द्विजिह्वस्ताम्रास्यो मृगराजतनुच्छद ।

नीलोत्पलदलवच्छ्याम शुक्लकृष्णरूप, वादिप्रतिवादिनो सत्यानृताभ्या प्रवृत्ते । चत्वारो वेदधर्मज्ञा एव चतस्रो दंष्ट्रा यस्य, अन्यायनिग्राहकत्वात् । उक्त च — चत्वारो वेदधर्मज्ञा पार्षत्त्रैविध्यमेव वा । साक ब्रूते स धर्म स्यादेको वाध्यात्मवित्तम ॥ चत्वारो वर्णान्, चतुरश्चाश्रमान् यथावर्णं भुनक्ति, पालयतीति चतुर्भुज । व्यवहारमन्तरेण सकरप्रसक्ते । भाषा-मिथ्या-सप्रतिपत्ति कारणोत्तर प्राड्न्यायश्चेति ~ ~ । क्रमेण दैवी-मानुषी-निर्णयश्चाष्टम इत्यष्टौ पादा यस्येत्यष्टपादान् । नैकानि, लिखित साक्षी-भोगादीनि प्रमाणान्येव नयनानि, निर्णायकानि यस्य स तथा । उक्त च — लिखित साक्षिणो भुक्ति प्रमाण त्रिविध स्मृतम् । इति । धर्मशास्त्रार्थशास्त्रे एव शङ्कू, स्थिरौ कर्णौ, यस्य स तथा । उक्त च — धर्मशास्त्रार्थशास्त्राभ्यामविरो[रो]धेन पार्थिव. । समीक्षमाणो निपुण व्यवहारगतिं नयेत् ॥ इति । ऊर्ध्वानि, स्थिरीभूतानि लोमानि, छलभूतपुरुषाश्रयणरूपाणि न्यायशरीरबहिर्भूतानि यस्य तद्वान् । आर्षः जटी, नानाकुहल्यादिजटायुक्त । द्वौ वादिप्रतिवादिनावेव जिह्वे, जयपराजयफलादिके यस्य । ताम्रद्रव्यं, पणरूपमास्यरूप यस्य, तस्मिन्व्यवहारदर्शनात् । मृगराजो व्याघ्र । तस्य तनुरेव छद, आवरण यस्य । विचित्ररूपधारीति यावत् । तथा च मनु — तेषामाद्यमृणादान etc (8 4–7) ॥ एव नानारूपो व्यवहारपुरुष इति ॥ अथ च सार्धश्लोको भोजदेवेन व्यवहारमञ्जर्यामन्यथा व्याख्यात । तयोर्हि सत्यानृतप्रवृत्तयोर्वादिप्रतिवादिनोर्विरुद्धो व्यवहार, प्रत्यवस्थानम् । स च उभयोर्धर्मग्राहिपातित्वादुभयात्मा पुरुष कोऽपि । नीलोत्पलदलश्याम, सितासितात्मा सत्यानृतप्रवृत्तत्वादुभयो । चतस्रो दंष्ट्रा यस्मिन्स तथा । उभयोश्चत्वारोऽष्टपदा भाषोत्तरक्रियाप्रत्याकलितपादचतुष्टयपादसहिता अष्टौ पादा यस्मिन्स तथा । नैकानि बहूनि उभयोर्नयनानि यस्मिन् । चतुरक्षत्वाद्व्यवहारस्य । उक्त च — चातुरक्षे तु निर्वृत्ते इति । शङ्कवशुद्धा क्रोधलोभयो कर्ता[रो] यस्मिन् स तथा । उभयो क्रोधेन उर्ध्वरोमवान् । जटी द्विजिह्व, द्वे जिह्वे यत्र स तथा । क्रोधात्ताम्रवत् नयनान्युभयोर्यत्र स तथा । उपवेशनार्थं मृगराजस्य व्याघ्रस्य तनुच्छद चर्मपुटं यस्मिन्स तथा । उक्त च बृहन्नारदे — व्याघ्रचर्माणि सविष्टश्चिन्तयन्नारुडध्वजम् । सुवर्णपाणि सुमुखो व्यवहारे जयं लभेत् ॥ इति ।

122. 42^c — जागर्ति, निर्णयरूपेण ।

122 55^d — चक्राक्रान्तस्य (*v. l.*), प्रतापश्चक्र, स्वातन्त्र्य वा । 123 6^d — रजस्वला, रागोपहिता ।

123. 284* + 285* L 1 — कर्मणा बुद्धिरूपेण भवत्याढ्यो न वा पुन (± 128 7^{ab}) ।
अर्थार्थमन्यद्भवति विपरीतमथापरम (± 128 38^{ab}) ॥

अस्यार्थस्यायमुपाय इति निश्चयपूर्वकेण कर्मणा, पुरुषव्यवहारेण कर्मफलाढ्य पुरुषो भवतीति प्रायशो दृष्टम्, न वा पुनरर्थार्थमन्यद्भवति । हठेन यद्बुद्धिपूर्वमन्यत्कर्म पुनरर्थार्थं भवति, न वा भवति, नात्र नियम इत्यर्थ । विपरीतमथापरमिति, अपर पुनर्यत्र बुद्धि कर्मणा व्याप्रियते तदा विपरीतमेव अनर्थार्थमिति । तस्मान्न दैवपरेण राज्ञा भवितव्यमिति भाव ।

123 285*, L 2 ± 123 8^{ab} — अनर्थायैमथाप्यन्यदन्यत्राथोपकारकम् ।
बुद्ध्या बुद्धिरिहार्येन तदाप्नोति निकृष्टया ॥

यत्र प्रथममारभ्यते तदनर्थकारणमेव कर्म भवति, निधुद्धाटनादि । अन्यत्रार्थोपकारकमिति । यदि राजा

तज्जानाति तदा राजा सर्वमेव गृहीयादित्यर्थ । उक्तं च — ब्राह्मणोऽथ निधिं प्राप्य क्षिप्रं राज्ञे निवेदयत् । तेन दत्तं तु गृहीयात्स्तेयी स्यादन्यथा द्विज ॥ इति । बुद्ध्या निकृष्टफलया पुनर्यदाप्नोति तेनार्थेन बुद्धिरेवाप्यते । अर्थानुसारिणी बुद्धि सर्वेषा प्राणिनामिति ॥

123 9 — अपध्यानमलो धर्मो मलोऽर्थस्य निगूहनम् ।
अप्रमोदमलः कामो भूयः स्वगुणवर्धित ॥

अपध्यान परानिष्टचिन्तनम् । स धर्मस्य मल । न हि धर्मो हिंसास्तीति भाव । अर्थस्य मलो निगूहन-मदानमनुपभोगश्च । उक्त च — दत्तभुक्तफल धनम् । इति । अप्रमाद कामस्य मल । यो हि नृत्यादिक न पश्यति, गीतादिक न शृणोति, वसन् नातिसूक्ष्माणि वस्त्राणि स्पृशति, सुगन्ध न जिघ्रति, किं तस्य कामसुख-मिति भाव । भूय स्वगुणवर्धित इति । य पुनर्धर्मोऽर्थ कामो वा स्वगुणैरहिंसादानभोगप्रमोदैर्वर्धितोऽनु-कूलित स भूयोऽतिशयेन उत्कृष्टो भवति । तस्मात्त्रिवर्गमेभिविभिरेते धर्मा सेवितव्या इत्यर्थ ॥

123 11[d] — समयपर्ययम्, पूजादिकम् । 123 21[d] — दुष्कृतान्, दु खाकृति चरित येषा तान् ।
124 4[b] — मानद (v l), समानद । 124 34[c] — कव्यपथे (v l), वर्णनीयपथे ।
125 26[b] — शल्यवान्, सशर । 125 27[d] — भ्रष्टलक्षण (v l), भ्रष्टराजचिह्न ।
126 9[d] — सामान्ये, तद्रूपे । 126 15[c] — आगाकृत, कृतागं ।
126 24[c] — आरण्यकेन, वानप्रस्थविधिना । वेदवाक्यमिति वा ।
126 39[ab] — तथेति दुर्लभोऽस्य नो अर्थो धृतिमवाप्नुयात् (v l, also as in text)
126 40[d] — कृशतरी, कृशतरेति साधीयान्पाठ । 128 8[b] — अञ्जसा (v l for यात्रार्थं), प्राधान्येन ।
128 8[d] — बुभूषे, इच्छामि । 128 10[a] — अयोग, उपायाभाव ।
128 29[?] — शङ्खलिखितां वृत्तिं, फलमात्रचौर्ये हस्तच्छेदवत्, यात्रा कपाले लिखिताम् ।

इति राजधर्म ।

129 10[cd] — यदापनयनम् (v l), यत आ, समन्तत, अपनयनम्, आपत्खण्डनोपाय । साम्परायिकम्, परलोकहितं, युद्धहितम् । 129 14[c] — विलिङ्गयित्वा (v l), राजचिह्नमपनीय ।
130 4[c] — सक्रमम्, दुस्तरणोपायम् ।
132 1[cdef] — धर्मश्चार्थश्च प्रत्यक्षौ क्षत्रियस्य विजानत ।
तत्र न व्यवधातव्य परोक्षा धर्मयापना ।

धर्म प्रजापालनादिरूप, अर्थ कोप, एतौ प्रत्यक्षौ, स्वय नीतिशास्त्रादेव प्रत्येतव्यौ क्षत्रियस्य राज्ञ, विजा-नत, नित्यावृद्धसंयोगिन । तत्र धर्म अर्थे न व्यवधातव्य, न तिरोधेयम् । यथोक्तमेव राज्ञा परिपालनीयम् । यस्मात् परोक्षा, नीतिशास्त्रोक्ता धर्मयापना, धर्मच्छल । उक्त च (±5 35 49) —
न सा सभा यत्र न सन्ति वृद्धा वृद्धा न ते ये न वदन्ति धर्मम् ।
धर्म स नो यत्र न सत्यमस्ति न तत्सत्य यच्छलेनार्थ(v l for °नानु)विद्धम् ॥

132 2 — धर्मोऽधर्म (v l) इति ह्येतद्यथा वृकपद तथा ।
धर्माधर्मफले जातु न ददर्शेह कश्चन ॥

धर्मोऽधर्म वा कोऽयं कुत कथं किंफल इति विचारो न कार्य । यथा वृकपद न विचार्यते, किं शुन किं च व्याघ्रस्य व्याघ्रशिशोर्वेति विचारो व्यर्थ, निष्प्रयोजन इति तात्पर्यम् । विचारो हि बुद्धयुत्कर्षापकर्षभेदा त्संशयापादकौ, न च तेन व्यवहार सिध्यते । तस्माच्छास्त्रमेव प्रमाण कृत्वा राज्ञा धर्मविषयो व्यवहर्तव्य । न हि कश्चित्पुमानिद धर्मस्य फलमिति प्रत्यक्षेण दृष्टवान् यत श्रद्धातव्यमित्यर्थ ॥

132 5ᵉ — अति धर्माद्बल, धर्मादतिशयित बलम् ।

132. 7ᵃ — अनीश्वरे बल धर्मो, (portion lost) । बल दशविधम् ।

132. 8ᵇ — परिमाण, परिच्छेद्यगणनाम् ।

132. 10ᵃ — पापेन, युक्तमिति शेष ।

132 13ᵈ — पेशल, कुशल ।

133 20ᵃ — येन येनास्माक मध्ये शिष्टा[ष्ट्य]र्थे, शासनार्थम् ।

133 26ᵈ — गोपति, भूपति ।

134 4ᵃ — वनार्थं वा (v l), अर्थैर्योनिव भ्रि[ह्री]यन्त इति ।

135 3ᵃ — दीर्घकालज्ञ (v l.), अनागतकालज्ञ ।

135 6ᵈ — न दुष्यति, जलक्षयात् ।

135 13ᵃ — उद्दाने (v. l), ग्रन्थनद्दान्याम् ।

136 20ᶜ — वैवर्ण्यम् (v l), नगरम् ।

136 28ᵃ — उन्माथ, रज्जुग्रन्थनदण्डम् ।

136. 52ᶜ — न धर्षयति, मामिति शेष ।

136. 54ᶜ — सावास्यक, सहवासकार्यम् ।

136. 78ᵃ — सकरात् (v l for संशयात्), सकटात् ।

136. 81ᵈ — पितृमातृवत्, पद्यर्ये ।

136 109ᵈ — श्वचर्ये, कुक्कुरसमूहे ।

136 180ᵇ — पातयितुम् (v l), तापयितुम् ।

137. 10ᵃ — ततो धात्र्या प्रवृत्तेन (v l), दत्तेन ।

137 21ᵇ — परलम्बि[म्ब]त., विश्वास कुर्वत ।

137 68ᵇ — युगात्, सृष्टे ।

137. 85ᶜ — कुस्त्री, कुत्सिता स्त्री, रतिधनपरा च ।

137 85ᵈ — माघ, गर्भ । अासेगर्वा, कर्कको[टी]नाम् । तासां हि गर्भ एव नाशहेतु. ।

138 21 —

कोकिलस्य वराहस्य मेरो शून्यस्य वेश्मन ।

व्याडस्य भक्तिचित्रस्य यच्छ्रेष्ठ तत्समाचरेत् ॥

राजवृत्तिविषय कोकिलस्य मधुरालापित्व सौभाग्य च श्रेष्ठवराहस्य शूकरस्य श्रुतिवलीयस्त्वं शत्रुविषये पराक्रमित्व च । मेरो कोषबहुलत्व सर्वोच्चप्रकृतित्व च । शून्यस्य वेश्मन सर्वाश्रयत्व सर्वत्र समवर्तित्व च । व्याडस्य (v l), व्याघ्रस्य छिद्रानुसारित्व प्रतिभयहेतुत्व च । भक्तिचित्रस्य, नटस्य भावनालेशधारित्व च श्रेष्ठम् । विशालाक्ष. —

वराहहंसकाकोलमृगयागाव[°शून्यागार]महीक्षिताम् ।

पञ्चास्यबककृष्णाश्रु[खु]सारमेयगतिं चरेत् ॥ इति ।

एतत्सर्वं तस्या तस्यामवस्थायां राज्ञा तेषु तेषु कार्येष्वनुष्ठेयमिति तात्पर्यम् ।

138. 25 — बकवदिति । cf Crit Note, p 936.

138. 30ᵈ — गर्भमश्वतरी यथा । गर्दभभीता अश्वा उदरभेदेनेव प्रसूते ।

139 14ᵇ — युगान्ते, नाशे ।

139 15ᵇ — प्रतिलोम, प्रतिकूलगति ।

139 22ᵈ — हरो, हरणम् । आहरो, धनादिराहरणीश्र ।

139 35ᵇ — कुतन्त्रीं (v l.), कुत्सिता तन्त्रीम्, चर्मरज्जुम् ।

139 39ᵃ — अन्तावसायिना (v l), अन्तावसन्नानाम् ।

139 48ᵈ — श्वजाघनीम्, शुनो जङ्घाम् ।

139. 66ᶻ — पञ्च पञ्चनखा भक्ष्या इति परिसख्येयम् । शशक शल्लकी गोधा खड्गी कूर्मश्च पञ्चम ।

139. 69ᵃ — शिष्टा, अगस्त्यादय ।

139. 69ᶜ — परा श्रेष्ठा, मेध्याशनात्, पवित्रभोजनात् ।

139. 72ᵃ — अर्थितेन, याचितेन ।

139 72ᵇ — तेनर्षिणा, अगस्त्येन (v l.), कर्म कृतम् । तत्कर्म रक्षाधिकार (v l) रक्षणोपायान्तराभावे अधिकृतम् । अत्र न तथेति भाव ।

139. 75ᵃ — स्थाने, युक्तम् । शासनीय, निरसनीयम् शासनेन पापेन ।

140. 1ᵇ — अश्रद्धेयमिवानृतम्, अनृतमिवाश्रद्धेयम् ।

141 4ᵈ — मार्सैर्निमन्त्रित, भोजनार्थम् ।

141. 361*, L 2 — अभिसंधत्ते, शङ्कते ।

141. 13^{a} — क्षारकं, जालं, खारम् इति वा ।

141. 23^{b} — न जगाम (*v l* for जगामैव) न तस्थिवान् (*v l*), गन्तु न शशाक स्थातुमपि नेत्यर्थः ।

142 6^{d} — तपस्विनी, पतिधर्मतपोन्विता ।

142 368*, L 1 — भार्या (*v l.* for साध्वी) च प्रियवादिनी, गृहे नास्तीति संबध्यते ।

142 12^{a} — स्त्रीति वाच्या (*v l*), स्त्रीशब्दवाच्या ।

142 30^{a} — अङ्गारकर्मान्ते, कर्मकारगृहसमीपम् ।

143 4^{b} — प्रत्यादेश , साक्षादुपदेश ।

146. 6^{c} — पापकृत्या, पापकर्मणा ।

146 12^{d} — यवीयसे, हीनाय ।

146 16^{cd} — अशाश्वती शाश्वतीश्च समा , चिरकालम् ।

147 6^{d} — संविद, प्रतिवेदवेत्सित्वम् ।

147. 17^{b} — उपाहृये, अधिकरोमि ।

148 2^{c} — सद्गतो, भद्राभद्रे ।

148 4^{a} — दुर्बलो, दरिद्रो असमर्थो वा ।

148 22^{d} — द्वितीयात्, मकारात् ।

148 22^{e} — धर्मम्, एनं प्रति साधुना कर्मणा ।

149 1^{d} — वैदिशे, नगरे ।

149 385*, L 2 — बाल्यग्राह- (*v l*), बालग्रह- ।

149 4^{e} — एकात्मकम्, एकस्वरूपम् । इद मरण सर्वसाधारणमित्यर्थ ।

149 5^{c} — कालेन, मृत्युना ।

149 5^{d} — किं ते वै जातबान्धवा , पुत्रीसहस्राणि किं बान्धवास्ते पुनरेव न, यथा यूय सबान्धवा एवेत्यर्थ ।

149 7^{e} — आनुप प्रमाणेन, शतवर्षादिमभात्या ।

149 14^{a} — ध्याङ्क्ष , रूक्ष । सवर्ण (*v l*), कृष्णवर्ण ।

149. 25^{c} — सता, वर्तमानानाम् ।

149 31^{a} — अनिष्टानि, दुर्दशानि ।

149. 31^{b} — मूर्तिना (*v l* for °भि), मूर्त्या शरीरेण ।

149 36^{c} — आकाशे, शून्ये ।

149 71^{d} — अध्वनि, मृत्युपथे ।

149 85^{b} — बालो पञ्चवर्षपर्यन्त, कौमारे (? कुमारो) पञ्चदशपर्यन्तम् ।

154 32^{e} — गुहायां निहित (*v l* for पि°), गुह्यम् ।

154 33^{c} — आवृत्ति , संसारे जन्म वा ।

155 4^{a} — अगदादीनि, रोगोपशमनानि ।

155 4^{b} — तिस्रो विद्या , त्रयो वेदा ।

156 5^{a} — सत्य मोक्ष (*v l* for धर्म), तदुपायत्वात् ।

156 9^{a} — आर्जवं, पाण्डित्यम् ।

156 9^{d} — सत्याकारा , सत्यशरीराणि ।

159 1^{c} — आचार्यपितृकार्यार्थं (*v l* for °भार्यार्थं), गुरुदक्षिणार्थम् ।

159 11–12^{abc} — तथैव सप्तमे भक्ते भक्तानि षडनश्नत (*v l* for °ता) ।
अश्वस्तनविधानेन हर्तव्यं हीनकर्मण ॥
खलात्क्षेत्रात्तथागाराद्यतो वाप्युपपद्यते ।
आख्यातव्यं तु तस्मै तत् (for नृपस्यैतत्) पृच्छतेऽपृच्छते(for °तोऽपृच्छतो)ऽपि वा ॥

ब्राह्मणविषय चैतत् । सप्तमे भक्ते, षष्ठकालोपवासे दिनत्रयगते चतुर्थदिने सप्तमभोजनप्रसङ्गे भक्ताभावे दिनैकमात्र-भोजनार्थं खलात्, सस्यमर्दनस्थानात् । पृच्छते द्रव्यस्वामिने । दण्ड, चोरदण्डम् ।

159. 14^{c} — अविकल्पो, नि संदेह । पुराधर्म., पूर्वैराचरितम् ।

159. 15^{d} — लिङ्गप्रतिनिधि , विधि प्रतिनिधि ।

159. 16^{b} — अनुकल्पो, विधि , मुख्याभावे ।

159. 17^{a} — वेदयीत (*v. l.* for °येत), विज्ञापयेत् ।

159. 20^{d} — असंस्कृत , दशविधसंस्काररहीन ।

159 21^{a} — प्राजापत्यं, प्रजापतिदैवतम् ।

159 24^{e} — आसते, उपासते ।

159 25^{a} — तदपानोदके (*v l.* for उद°), कूपमात्रजले ।

159. 25^{f} — वृषलीपति , शूद्रकर्मा ।

159 26^{a} — अभार्या (*v l* for अना°), परभार्याम् ।

159 26^{bc} — अब्राह्मण (*v l.* for °णो), क्षत्रियादिम् । मन्यमान , सेवमान ।

159 26^{d} — पृष्टत , पश्चाद्भागे तृणेष्वासीत ।

159. 27^{b} — कृष्णं वर्ण, शूद्रम् ।

159. 27^{c} — स्थानासनाभ्याम्, ऊर्ध्वावस्थानं स्थानम् । आसनं पद्मासनादि ।

159 28^b — न स्त्रीषु, न रतिकाले । 159. 28^d — अपातकानि, न पापसाधनानि ।
159 29^a — शुभा विद्यां, ब्रह्मविद्याम् । 159. 29^b — अन्यामपि (v. l for हीनाद°), रामचन्द्रादिरूपाम् ।
159 32^a — सुरापानमित्यादि कामत करणे ।
159 32^{cd} — अनिर्देश्यानि, व्रतानि, प्रायश्चित्ततयानुक्तानि । कथ तर्हीत्याह — प्राणान्तानीति । धारणा, शास्त्रमर्यादा ।
159 35 — संवत्सरेण पतति पतितेन सहाचरन् ।
याजनाध्यापनाद्यौनाच्च तु यानशरासनात् (sic) ॥
पतितेन सहाचरन्, व्यवहरन्, यानासनाशनात् संवत्सरेण पतति, पतितो भवति । न च गर्ह्यो भवतीति ।
याजनाध्यापनाच्च तु संवत्सरेण, किं तु तत्र सत्य एव पततीति भाव ।
159 37 — अन्नं तिर्यङ्न होतव्य प्रेतकर्मण्यपातिते ।
त्रिषु त्वेतेषु पूर्वेषु न कुर्वीत विचारणाम् ॥
अन्न, सिद्धान्नम् । प्रेतकर्मणि अपातिते, अकृते यावदशौचं त्रिषु कालेषु, प्रातर्मध्यसायेषु ।
159. 40^b — दुष्यती, व्यभिचारिणी । 159 41^b — घृष्ट्वा (v. l for स्पृष्ट्वा), तृणेनापि ।
159. 41^c — वर्षशतं नारकी (v l) । 159 46^c — मूषा (v l for सूर्मी), ताम्रादिमयीं प्रतिमाम् ।
159. 48^b — अश्वमेधादिना (v l for °धेन वा) । 159. 50^b — सवनी, त्रिकालस्नायी ।
159 50^d — आत्रेयीं, प्राप्तगर्भां स्त्रियम् । 159 51^c — ऋषभैकसहस्र गा,, एकवृषाधिकस्त्रीगवीसहस्रम् ।
159. 52^c — शूद्रे, सच्छूद्रम् । 159 56^d — त्रि, त्रीन् वारान्, स्नानादिवान् वा ।
159 59^a — श्रेयास, पतिम् । 159 59^d — संस्थाने, वध्यस्थाने ।
159 61^b — [व्यतिक्रमे], अतिलङ्घने । 159. 62^c — कुचर, कुत्सितकर्मा । भूचरो वा, पर्यटनशील ।
159 66^a — अमानुषीषु, अजादिषु । 159. 66^b — अनावृष्टी (v l for °ष्टिर्), रेत सेकस[र]हित ।
160 2^b — वाद, वचनम् । 160. 24^b — प्रभाषसिकतादय (v. l), ऋषय ।
160. 42^a — भूत, प्राणी मूर्तिमान् । 160 43^a — तद्रूप, प्राणशरीरम् ।
160 43^b — निस्त्रिंश, खड्गरूप । 160 49^a — त्रिकूट, त्रिशृङ्गम् ।
161 5^d — आत्मसपद, एता । 161 38^e — द्वयो, धर्मार्थयो ।
161 39^c — सग्रहविग्रहेण, त्रिवर्गप्रशसया कामप्रशंसया च । 161 48^d — नरेन्द्रा, भीमादय ।
162 32^c — वयोपेता, युवतीं मध्यमवयस्का वा । 162 39^c — सब्रह्मचारी, एकगुरु ।
162 435*, L 1 — घृणी, कुत्सां कुर्वन् । — L 2 — छन्द्यमान, नानाद्रव्यै प्रलोभ्यमान अर्थ्यमानो वा ।
163 12^b — परिमण्डल, सर्वतोविस्तारम् । 165 3^a — ब्रह्मवर्चस, वेदाध्ययन तेज ।
165. 440*, L 1 — अर्घि(v l °र्चि)ता, दत्तार्घा । 165. 28^c — अभिरूपस्य, शुद्धस्य ।
167. 10^e — तेनैव, ब्रह्मणा सुरभीमुखेन । 167. 13^a — सभाण्डोपस्कर, पात्रपरिच्छेदधनयुतम् ।

॥ इति राजधर्मटीका समाप्ता ॥

For the Moksadharma, unfortunately, we have to rely on the extracts from Vimalabodha's commentary as supplied by our two MSS, No 84 of 1869–70 and No 167 of 1887–91 As Vimalabodha quotes Bhojarāja's *Vyavahāramañjarī* (see p CL above) and is himself quoted by Vidyāsāgara (Cs), his date, according to Dr P K. Gode (*Studies in Indian Literary History*, Vol I, p. 422) lies between A D 1150 and 1300 The commentator is therefore fairly old, and Arjunamiśra, although differing

from him once in a while, generally follows him

On the evidence of the Darbhanga MS, Cb admits in the text the following star-passages 22*, 42*, 48*, 49*, 50*, 51*, 52*, 57*, 140*, 152*, 211*, 212*, 271*, 284*, 285*, 361*, 368*, 385*, 435* and 440* It also gives Appendix passage No 4 Remarkable also is the circumstance that Vimalabodha gives (under 12 37 14) his definite opinion against a Brahman widow's self-immolation on her husband's funeral pile, characterizing it as against the Scriptures[1]

Cn

The commentary of Nīlkantha, named the *Bhāratabhāvadīpa* or °*dīpikā*, printed in the Vulgate edition of the Mahābhārata, was used, in the present edition of the Śāntiparvan, from MS Dn_1 which was available for all the three sub-sections, as also from Dn_2 which was available for the Rājadharma, Dn_3 which was available for the Āpaddharma, and Dn_4 which was available for the Moksadharma For a detailed description of these MSS (which give the text as well as the corresponding commentary), see pp LXXV-LXXX One more MS, Lahore, No 2935, from D A V College, Lalchand Library (now transferred to Sadhu Ashram, Hoshiarpur, East Panjab), giving the Rājadharma alone, was collated but not used for the present ed except in 12 79 41, for which see Critical Note to the passage

Cn begins the Rājadharma with—

श्रीमद्गोपालमानम्य श्रीलक्ष्मणपदानुग ।
नीलकण्ठो भावदीप कुरुते शान्तिपर्वणि ॥
यत्साधनेषु कृच्छ्रधर्मेतिहासोऽयमीरित ।
धर्मार्थकाममोक्षास्ते सम्यगत्र निरूपिता ॥
धनादिनयमर्थंकामस्मरणप्रीत्यर्थमित्यन्यका
धीशुद्धिकृज्जीवनार्थंस्तया मुक्त्यर्थमित्युत्तमा ।
एतत्पाण्डवधार्तराष्ट्रचरितव्याख्यानियादर्शित
येनासौ निजवाक्यजातहृदय मम ददात्वादरात् ॥

तत्र तावच्छान्तौ राजधर्मापद्धर्ममोक्षधर्माख्या काण्डत्रय क्रमेण विश्वस्यापन्नस्य विरक्तस्य चोपकारका । etc

Certain explanations in Cn are noteworthy On 12 50 20, he declares that Bhīṣma was not an ऊर्ध्वरेतस् prior to his प्रतिज्ञा On 12 51 14, he draws an inference regarding the calendar of events discussed fully in the Crit Note to the adhy The commentator elsewhere gives evidence of his knowledge of correct Mīmānsā procedure, such as, for instance, the crowned king's ceremonial drive in a chariot driven by sixteen white bulls (and *not* horses, as the S MSS have it), in which connection Cn quotes

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[1] This was of course centuries before the modern law against the practice of Satī was passed

(*apud* 12. 38 32[e]) स गोभिराङ्गिरसो नक्षमाणो etc (Ṛv 10 68 2) Compare also Cn interpretation of सर्वलोकागम in 12. 130 13[a]. —At the same time, Cn displays its traditional orthodoxy in the interpretation of texts like 12 60. 36–42 see, for instance, Cn forcing उपद्रव to mean शूद्र, as against the interpretation of Ca b, both understanding the word in the sense of a Brāhmana ignorant of Vedic knowledge The Cn explanation of 12 121. 14f is given in the footnote below†.

Cn begins the Āpaddharma thus—

गोपालनारायणलक्ष्मणार्यान्धीरेशगङ्गाधरनीलकण्ठान् ।
चिन्तामणिं साम्बशिव च नत्वा विवृण्म आपद्गतराजधर्मान् ॥

It gives a longer opening for the Mokṣadharma sub section

तरणिमुकुरनेत्रोत्तेजनाभा शरीरप्रतिकृतिमनुमायी भूम्नि चन्द्रान्तराभ ।
स्थिरदृगमणुमसङ्ग य नयत्यन्यथात्व तदभयममृत सत्प्रत्यगीडे गवेन्द्रम् ॥ १

कणभक्षमक्षचरण जैमिनिकपिलौ पतञ्जलिं च नुम ।
श्रीमद्व्यासवचोम्बुधिनयसीकरवर्पिणो मुदिरान् ॥ २

सर्वविद्येशतामाविश्चिकीर्पू पूर्वपूरुपौ ।
श्रीनारायणधीरेशरूपौ हरिहरौ नुम ॥ ३

बहून्समाहृत्य विभिन्नदेश्यान्कोशान्विनिश्चित्य च पाठमग्र्यम् ।
प्राचा गुरूणामनुसृत्य वाच व्याकुर्महे भारतमोक्षधर्मान् ॥ ४

उत्तानेष्विह कोशविग्रहबल पद्येपु नैवाश्रित ।
गम्भीरेपु न सेतवो न विहिता कूटा न न स्फोटिता ।
न च्छिन्ना न तमश्चराननततिर्भक्ता न नाह्लादिता
नो दीनाश्च विभीपणा न विहिता श्रीलक्ष्मणार्याश्रितै ॥ ५

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† दण्डाधिष्ठात्र्या देवताया इद ध्यानादिक, अज्ञानाद्दण्ड्यदण्डज दोप निराकर्तुं दण्डकर्तृभिरमात्यादिभिर्ध्येयमित्येवमर्थयुक्तम् । यदि तु लौकिकानि दण्डधर्मव्यवहाराङ्गान्यत्रोत्प्रेक्ष्यन्ते, तर्हि एव व्याख्येयम् । तत्र दण्ट सहतृत्वाद्रौद्रो, रुद्रश्च नीललोहित इति तस्याग्निरिवोत्थित इति लोहित रूपमुक्तम् । । तत्र राज्ञा दण्ड्ये द्वेपात्तद्धने च लोभात् प्रणेयस्य दण्डस्य मालिन्यरागोत्पन्नत्वान्नीललोहित दण्डस्य रूपम् । चतस्रो दष्ट्रा इव प्राणिना वधसाधनानि यत्र स । तथा हि । केचिन्मानभङ्गेन केचिद्धनहरणेन केचिदङ्गवैकल्येन केचित्प्राणव्यापादनेन च वध्यन्ते । अतस्तान्येव तद्दष्ट्रा । चत्वारो भुजा अर्थादानकर्तारो यस्य स । तथा हि । प्रजाभ्य सामन्तेभ्यश्च करादान, अनृतादर्थिनोऽर्थ्यमानद्रव्याद्द्विगुणधनादान, अनृतात्प्रत्यर्थिन तत्सम द्रव्यादान, धनवत कदर्याद्विप्रात्सर्वस्वादान चेति । अथ तस्यैव व्यवहाररूपिणो रूप वर्णयन्ति—आवेदन, भापा, सप्रतिपत्ति, मिथ्योत्तर, कारणोत्तर, प्राङ्न्याय, प्रतिभू, क्रियाफलसिद्धिश्चेत्यष्टौ पादा । एतैर्हि निमित्तैर्दण्डश्चरति, नान्यथेत्येतेपा पादत्वम् । तत्र आवेदनम्, अर्थिना सभ्यान्प्रति गत्वा देवदत्तो मदीय शत सुवर्णानामगमुकस्मिन्देशे काले साक्षिणि च गृहीत्वा न ददातीति तद्धस्तेन लेखनम् । पुनरपि प्रत्यर्थिनमाहूय तत्समक्ष तथैव लेखन भापा । तत्र प्रत्यर्थिना अहमेतस्य धारयामीत्युक्ते न कस्यापि दण्ड इति तदिद सप्रतिपत्तिरूपमुत्तर न दण्डपादत्वेन गण्यते । नाहमेतस्य धारयामीति मिथ्योत्तरम् । मया गृहीतमासीत्, तत् पुन परावृत्य दत्तमिति कारणोत्तरम् । अस्मिन्नर्थेऽनेन पूर्वमहमभियुक्तस्तत्र पराजितो मयेति प्राङ्न्यायोत्तरम् । त्रिविधेऽप्यस्मिन्नुत्तरे अर्थिप्रत्यर्थिभ्या प्रतिभूर्देय । अहमेतस्मिन्पराजित इद द्रव्य दास्यामीति क्रिया । स्वमतसाधकाना साक्षिपत्रभोगशपथादीनां प्रदर्शनम् । ततोऽच्यवने तस्य जय, इत्यष्टभ्य पादेभ्योऽनन्तरमपराधी दण्ड्यत इत्येते दण्डस्य पादा । । नैकनयन, नैकानि, बहूनि, नयनस्थानीयानि राजामात्यपुरोहितपर्षदाख्यानि दर्शनसाधनानि यस्मिन् । शङ्कुकर्ण, तीक्ष्णकर्ण अवश्य श्राव्य । ऊर्ध्वरोमवान्, अत्यन्तमुत्फुल्ल शङ्कुकर्णश्चासौ ऊर्ध्वरोमवांश्चेति समास ॥ १४ ॥ जटी, अनेकसदेहजटिल । द्विजिह्व, अर्थिप्रत्यर्थिनोर्वाक्यवैमत्यात् द्वे जिह्वे यस्य स तथा । एव व्यवहाररूपिणो दण्डस्य रूपमुक्त्वा धर्माख्यदण्डरूपमाह । ताम्रास्यो, ताम्रो वह्निरेवाहवनीयादिरास्य यस्य स तथा । मृगराज, कृष्णमृग, तत्संबन्धि चर्म, तनुच्छद शरीराच्छादक प्रावरणमस्य । तेन दीक्षाप्रधानो यज्ञ उक्त । एतच्च सर्वेषां दानोपवासहोमादीनामुपलक्षणम् ॥ १५ ॥

Cn concludes the commentary on the Moksadharma as follows

वेदान्ते लक्ष्मणार्यं क्रतुविधिविवृतौ तीर्थनारायणार्यं
तर्के धीरेशमिश्रान्फणिपतिभणितौ पोलगङ्गाधरार्यम् ।
वेदे साङ्गे पितृव्य शिवमथ पितर दक्षिणामूर्त्युपास्तौ
श्रौते चिन्तामणिं य शरणमुपगतो भूम्नि गोपालदेवम् ॥ १
व्याकरोन्मोक्षधर्मान्स नीलकण्ठ समासत ।
अनेन प्रीयता देवो गिरिजापतिरव्यय ॥ २

Important explanations of Cn have been supplied in the Critical Apparatus, and it is hence not necessary to advert to the pre-conceived notions of Cn which often give unacceptable interpretations, particularly to some of the philosophical passages in the Moksadharma, even after making allowance for the fact that Nīlakantha probably had before him several authoritative philosophical texts (especially Sāmkhya-Yoga treatises and commentaries) which are no longer accessible to us Nīlakantha's date is cir A D 1680†

Cp

The commentary of Paramānanda Bhattācārya was available only for the Moksadharma sub-section, and that too in a rare MS kindly lent by the Oriental Institute of Baroda No 12899 The MS is written on old country paper, $10\frac{1}{2}'' \times 4\frac{1}{2}''$, folios 1–256, with folios 5, 14, 19, 25, 30, 34, 39, 40, 51, 61, 71, 72, 89, 100, 101, 109, 112, 114, 128, 129, 144, 166, 201, 202, 210, 211, 213, 215, 229, 232, 233, 236, 237, 239, 241, and 244 missing, while folios numbered 33, 35, 41, 42, 88, 145, 155, and 234 are half-torn or otherwise damaged, fol 68 being numbered twice Margins ruled in black double lines, and red chalk occasionally used There are also occasional deletions of passages or lines by yellow pigment, as also corrections and additions in the margins Folio 1^a and 256^b left blank — except for the fact that the former gives, in the hand of the original copyist, the first draft of the concluding stanza (which seems to have been subsequently copied on fol 256^a) the stanza gives the date and the names of the copyists as under —

शाके वेदनवेषुभूपरिमिते(१५९४) पक्षे वलक्षे तिथौ
गौर्या मन्ददिने व्यलीलिखदिद श्रीसत्यदेव सुधी ।
पूर्वार्धं जलपोक्षरक्षसहिते मासे तपस्युत्तरा-
र्धं शीघ्र सुखदेवपण्डितवर शिष्येण साक शुभम् ॥

This gives the date Śaka 1594 (cir A D **1672**)

In consequence of the damaged folios mentioned above, there was no text of the Cp available for 12 168 3^a–4^b, 171 42^c–172 18^b, 174 6^b–175 16^c, 179 1^b–15^d, 181

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† See P K Gode *Studies in Indian Literary History*, Vol II, pp 476ff, for a full biography

15^{c}–182. 16^{d}; 185 1–6^{d}, 187. 30^{a}–48^{d}, 194. 11^{b}–21^{d}, 199. 2^{b}–16^{d}, 207. 5^{b}–208. 9^{d}, 212 23^{a}–36^{a}, 219. 6^{b}–220. 118^{b}, 225. 11^{c}–226 9^{d}, 228 4^{f}–23^{b}, 229. 1–230 2^{b}, 243 9^{d}–245 11^{c}, 257 3^{c}–258 19^{c}, 265 14^{b}–266 14^{d}, 288 8^{b}–289 38^{b}, 293 29^{d}–49^{d}, 294. 12^{a}–24^{e}, 43^{b}–295 8^{d}, 306 56^{b}–82^{d}, 308. 24^{a}–86^{d}, 107^{c}–179^{d}, 309 24^{d}–49^{a}, 312 14^{b}–315 36^{d}, 322 9^{b}–325 64 There is a MS of परमानन्द's मोक्षधर्मटीका mentioned by Burnell It is a palm-leaf MS in Grantha characters, dated Samvat 1690 (cir A D 1633), of which no further details are available in P P S. Sastri's Descriptive Catalogue. This MS was not used for the present edition

The commentary begins thus श्रीगणेशाय नम ।

साधको य प्रमाणाना बुद्धिदो बोधकश्च य ।
त सरामं भजे राम विश्वाराममनुत्तमम् ॥ १
दूर्वाकाण्डदलश्याम श्रीरामचरणद्वयम् ।
द्वैतज्ञानोदयोच्छेदि चकास्तु हृदि सततम् ॥ २
रामतीर्थाभिध ज्योतिरन्याभास्यमह भजे ।
स्वन्तेवासिजनस्वान्तध्वान्तसततिनाशनम् ॥ ३
सभापतिमनोहरं सुपदवाक्यमानार्थव-
न्मुनीन्द्रसमनिर्मित यदपि भाति टीकागतम् ।
तथापि मितभाषिता विरचयामि टीकामिमा
स्वमानसविशुद्धये स्वमितमोक्षधर्मेष्वपि ॥ ४

इह खलु मन्दप्रज्ञायुर्भाग्याञ्जनानवलोक्य भगवान्वेदव्यास परमकारुणिको महाभारतसहितामशेषवेदार्थोपबृंहिता प्रणिनाय । तत्र शान्तिदान्त्यादिमत धर्मात्मज मुमुक्षु शिष्य विधाय, सर्वधर्मविद परमभागवत भीष्म प्रवक्तारं, स्वाज्ञानसतमसमग्नाना स्वप्रकाशात्मज्ञानभास्करमपहाय स्वरूपमपश्यता मुमुक्षूणामशेषानर्थप्रहाणपरमानन्दलब्धये मोक्षधर्म प्रणिनाय ।

On fol 148^{b}, at the end of adhy 259, is found the statement समाप्त मोक्षधर्मटीकापूर्वार्धम् । शाण्डिल्यलक्ष्मणकृते मोक्षधर्मप्रकाशके । पूर्वार्धमिदमापूरि विवेक्तव्य विवेकिभि ॥ — Are we to conclude from this that शाण्डिल्यलक्ष्मण was an alternative, or perhaps the earlier pre-samnyāsa name, of Paramānanda Bhattācārya?

The MS ends इति श्रीमहाभारते परमानन्दभट्टाचार्यकृता मोक्षधर्मटीका समाप्ता ॥ कृता श्रीपरमानन्दभट्टाचार्येण यत्नत । श्रीमोक्षधर्मटीकेय परमानन्ददायिनी ॥ Then, after the stanza giving the date of writing already quoted above, it adds शोधितमेतद्यथाप्रति स्वयमेव ।

Paramānanda displays in his commentary intimate and penetrating acquaintance in several fields of knowledge Thus under 12 177 36, he explains the seven स्वरs, and under 12 178 15, the ten नाडीs, and under 12 216 20, the seven modes of dancing, quoting the Nātyaśāstra Compare also 12 184 10^{4} Under 12 211 28 and 212 33ff, he quotes Sāmkhya texts, not all of which have come down to us On fol 52, Paramānanda quotes — फलव्याप्यत्वमेवास्य शास्त्रकृद्भिर्निवारितम् । ब्रह्मण्यज्ञाननाशाय वृत्तिव्याप्तिरिहेष्यते (= पञ्चदशी, 7. 90^{cd}, 92^{ab}) ॥ This places him after A D. 1360.

Cs

This is the commentary, named *Vyākhyānaratnāvali*, by the author Vidyāsāgara, which was available in MSS (named Ds1) No 39 of A 1879-80 of the Bombay Govt Collection of MSS (deposited at the B O R Institute), and in No 1141 of the Sarasvathi Mahal Library, Tanjore (designated Ds2) Both these MSS give the commentary above and below the text, and they are already fully described on pp LXXX-LXXXIII above, both the MSS being undated The commentary was available only for the Moksadharma sub-section Subsequently, a MS of the same comm was procured from the Hyderabad State Library, which did not offer much difference. The comm begins thus श्रीगणेशाय नम ।

य श्वेतत्वमुपागत कृतयुगे त्रेतायुगे रक्तता
युग्मे य कपिल कलौ च भगवान्कृष्णत्वमभ्यागत ।
य वेदान्तविदो वदन्ति मुनयो यो योगिभिर्गीयते
स ब्रह्मा यदि वा हरो यदि हरिर्योऽसौ स तस्मै नम ॥ १

मधुरमधुरसुग्धस्मेरवक्त्रारविन्दा
मधुकरमृदुधीरप्रोल्लसत्सप्ततन्त्री ।
मधुपतिरिव वृन्दाराधितश्रीपदाब्जा
वदनमुकुरवृन्दे नृत्यता भारती न ॥ २

राजधर्मद्वारा त्रिवर्गं श्रुत्वा तत्र गूढोक्तमपवर्गं विस्तरेण बुभुत्सुर्युधिष्ठिरश्चोदयति भीष्म — धर्मा पितामहेनेति ।

The MS ends with — इति श्रीमहाभारते शान्तौ मोक्षधर्मेषु अध्याय ॥

उदञ्चदजयत्स्तनस्तवकमत्यैकल्लोलिनीं
परागपरिपन्थिनीममृतविन्दुनिष्यन्दिनीम् ।
अपारगुणगुम्फितामनिगमस्य विद्योदधे-
रुपासितविपश्चितम्मरणभारतीचातुरीम् ॥

इति श्रीमत्परमहसपरिव्राजकाचार्य-अभयानन्दपूज्यपादशिष्येण-आनन्दपूर्णमुनीन्द्रेण विद्यासागरापरनामधेयेन विरचिताया व्याख्यानरत्नावल्यां मोक्षधर्मटिप्पणिका समाप्ता ॥ मोक्षधर्मा समाप्ता ॥

यदक्षर पदभ्रष्ट मात्राहीन च यद्भवेत् ।
तत्सर्वं क्षम्यता देव नारायण नमोऽस्तु ते ॥

For further details of Cs, compare pp LXXX-LXXXIII above, under MSS Ds1, and Ds2 The commentator Vidyāsāgara, in the course of his comment on 12 192 93, quotes the Mitākṣarā (cir. 1120 A. D) on Yājñavalkya 5. 128, as also, *apud* 12. 285. 8, the lexicon called the Vaijayantī. Vidyāsāgara is also known by the name Ānandapūrna His comm is available for the Sabhā, the Bhīṣma and the Anuśāsana parvans According to Dr V Raghavan[1], the commentator lived under Kāmadeva, the Kadamba ruler of Goa, one of whose inscriptions bears the date Śaka 1315 (cir A D 1393) The date of Vidyāsāgara is thus cir A D 1350

[1] See *Annals of Oriental Research*, Madras University, vol IV, 1939-40, Pt i, Sk Sec, pp 1-5,

Cv

Vādirāja's commentary on the Mahābhārata in an almost complete form is available in the Mysore Oriental Library, and stray portion of it in the several libraries of Southern India The late P P S Sastri, the editor of the so-called "Southern Recension" of the Epic, got together a complete copy of Vādirāja's commentary in modern hand which, after the completion of that edition, was procured by the B O R Institute for use in the Critical Edition This hand-written copy is complete for all the parvans of the Epic except the Sabhāparvan, the text of the comm on that parvan being in fact printed in P P S Sastri's edition itself The commentary is known as the लक्षालंकार, on the strength of the commentator's concluding stanza of the Introduction to the Ādiparvan, where he says

नारायणस्य व्यासस्य मध्वस्य च कृपाबलात् ।
भारतस्य श्लोकलक्षालंकार क्रियते मया ॥

The commentator gives a complete account of himself at the end of his commentary on the concluding parvan of the Epic from which, for convenience, a couple of stanzas are reproduced here

प्रयागे ब्राह्मण सध्यामठे जपपरायण ।
अहमास तदा लक्षालंकार कुर्विति प्रभु ॥ ४
भारतस्य श्लोकलक्षस्यार्थविस्तरणात्मकम् ।
कारयामास योगीन्द्रो लक्षालंकारमीदृशम् ॥ ५

The commentary gives no special beginning or end to the Rājadharma and the Āpaddharma The colophon at the end of the Śāntiparvan runs as follows इति श्रीमन्महाभारते शतसाहस्रिकाया संहिताया वैयासिक्या शान्तिपर्वणि मोक्षधर्मे उञ्छवृत्त्युपाख्याने वादिराजतीर्थपूज्यचरणविरचितलक्षालंकाराख्यटीकायामेकद्विशततमोऽध्याय ॥ समाप्तं चेद शान्तिपर्व ॥

Cv offers the following star-passages, which it shares only with the Kumbhakonam edition, a few of them also found in D_7 169* (with D_7), 237*, 259* (with D_7), 504*, 506*, 510*, 526*, 536*, 539*, 541*, 552*, 553*, 563*, 571*, 572*, 573*, 575*, 583*, 590*, 596*, 597*, 599*, 600*, 601*, 602*, 606*, 608*, 609*, 617*, 618*, 619*, 623*, 624*, 642*, 643*, 646*, 647*, 657*, and 674*, as also — 23*, 26*, 32*, 111*, 114*, 126*, 127*, 147*, 163*, 164*, 166*, 199*, 204*, 255*, 279*, 683*, 695*, 837*, and 873*, where other MSS. also share the passage. It also gives Appendix passages Nos. 14-16, 17A, 17B, 17C, 18-22, 24-26, and 37, all of which it shares only with the Kumbhakonam ed., except 17B where other participating MSS are also found

Citations from Cv are supplied where necessary in the Critical Apparatus and occasionally commented upon in the Critical Notes — Under 12. 173 39^c, commenting upon खट्वाङ्गाना (its *v l* for लट्वाकाना), it remarks खट्वाङ्गा पक्षिविशेषा , तेषाम् । 'होरसिनहक्कीत्यपभ्रशभाषायाम्'. The अपभ्रशभाषा here probably denotes the Kannada speech.

Ksemendra's Bhāratamañjarī

Ksemendra epitomizes the Rājadharma in 510 stanzas, altogether omitting in the abridgment the topics contained in 12. 16–17, 19–22, 25–27, 32, 43, 49, 57–58, 61–63, 65–66, 71–74, 79–80, 84–87, 89, 94, 97, 100–103, 115, 119, 120–121, and 127 Amongst the omissions are included the वासुदेवस्तुति in adhy 43, रामोपाख्यान in 49, the राजनीति discussions in 57–58, the इन्द्रमान्धातृसवाद in 65, the गार्हस्थ्यस्तुति in 66, the topic of adhy 71 (list of 36 gunas), the ऐलवायुसवाद in 73, the sundry राजधर्म discussions in 61–72, 79–80, 84–87, 89 and 97, the वामदेवगीता in 94, the विजिगीषुनीति in 100–103, the उष्ट्रग्रीव story in 115, ऋषिसवाद in 119, and the दण्डप्रजागरोत्पत्ति in 121 — Regarding the षोडशराजकीय, it is interesting to note that Ksemendra gives the sixteen kings in the same order as in the Śāntiparvan, and that he has nothing corresponding to it in the Dronaparvan vide Critical Note on 12 29 12 (p 649)

In his summary of the Āpaddharma, Ksemendra seems to have omitted adhy 140, while he has summarized the entire contents of adhy 152–158 in just two stanzas (668–669) Otherwise he has retained most of the topics

In the Moksadharma, Ksemendra omits 12 171 57 to 171, 475* (बोध्यगीता), 172 (अजगरप्रह्लादसवाद), 174 [= GK 181, same as 322] (कालमुनिक), 251, 252, 264–266, 289–290, 297, 307, पञ्चशिखजनदेवसवाद (see note on 12 291 7), and 327–340 The last mentioned portion is, as will be noted, also enclosed in square brackets in the present Edition

The Andhra Mahābhāratamu †

The Śāntiparvan in the *Āndhra Mahābhāratamu* adaptation (published by Vāvilla Rāmaswāmi Sastrilu and Sons, Madras, 1919) is included in Volume six of that work It is divided into 6 Āśvāsas Āśvāsa 1 summarizes Rājadharma chapters 1–44, Āśvāsa 2 summarizes Rājadharma 45–100, including Appendix I, No 11, Āsvāsa 3 summarizes Rājadharma 101 to the end of the sub parvan, plus the Āpaddharma (beginning at para. 169 and reaching up to the end of Āśvāsa 3) It will be noted that there is no separation here between Rāja and Āpad sub-sections the two together are called Rājadharma The Moksadharma begins with Āsvāsa 4, giving adhy 12 168 The text is brief and much condensed, avoiding, for instance, a passage like 175 36 (which was not perhaps properly understood), although 175 35 is present Similarly, adhy 12 176–180 are omitted, although the text contains much original speculation of Bhrgu Also, in adhy 181–185, the inconvenient speculation of Bhrgu about the deterioration of the originally created Varnas (181 10ff) is passed over Āśvāsa 5 begins with 12 221, the Śrī-Śakra Dialogue — There is a repetition of the पितापुत्रसवाद (12 169,

† For my use, I had the Śāntiparvan portion concerned, as given in the *Āndhra Mahābhāratamu*, translated into English through the kindness of Shri N Venkataramanayya, M A, Ph D., retired Reader in Indian History and Archaeology, University of Madras

as in Bom ed. 12 276), probably in this following the Malayālam Version — Āśvāsa 6 begins with 12 291 — The final story, the उञ्छवृत्ति, comes at the end, as in the Crit Ed (12 341 4—353 9), but the Āndhra version does not give its repetition after 12 168 5, as in P. P S Sastri's Madras ed

THE OLD-JAVANESE VERSION †

The Old-Javanese Version of the Mahābhārata has not preserved the Javanese text of the Śāntiparvan It is amongst the ten lost parvans. Nevertheless, as has been pointed out on pp 343–346, a few stanzas from chapter 72 of the Śāntiparvan (in the Crit ed) are placed by the Javanese Version at the end of the Bhīsmaparvan H Kern (Bijdragen, Ser III, Vol vi p 95) reports that in the Ādiparvan, chapter 2 (the Parvasamgrahaparvan Crit ed 1 2 196–200), the total number of adhyāyas in the Śāntiparvan is given as 333 and that of stanzas, 14,525, the Crit Ed gives them as 339 and 14,525, while the Mirikar MS (which was not available for the Ādi) gives them as 339 and 14,925 (the same MS giving it as 14,960 at the end of the Mokṣadharma see p 2015)

THE ŚĀNTIPARVAN VERSIONS, THEIR CHARACTERISTICS

AND INTER-RELATIONS

(1) *The Śāradā Version*

The important Śāradā Version of the Śāntiparvan happens to be preserved in just one solitary MS, which is written on paper and cannot be said to be very old, even though, here and there, it offers a few original readings which have been accepted in the constituted text The MS has been already described on pp xxi–xxiii above It is also incomplete, lacking as it does (see ante, p xxi bottom) 107 adhyāyas out of a total of 353 adhyāyas of the present edition Even in the available portion, the MS offers, in the additional passages, omissions and transpositions (details on pp xxii–xxiii), very little that is of much critical importance, except perhaps the omission of 12 320 27–37, found in Ś1 alone, which is non-haplographical, and which contains (as already observed) an incident compromising to the dignity of sage Vyāsa For the correct and justified omission of 56* in Ś1 K1 2 alone, see note to 40 84 (p 655)

It is the variant readings presented by Ś1 (along with a few allied MSS) that are likely to prove somewhat more instructive Thus in the Rājadharma, attention might be invited to the following select specimens

Adhy 25 9^c शृणु मत्त (in Ś1 K1), 'hear from me' (changed, by K1 to शृणुमश्च owing to misreading म as श, with purposeful corrections like शृणुष्व च in other MSS), 28 8^a

† H H Juynboll Ādiparvana, 1906

प्रतिकल्पना (see note on page 648), 29 18^{a} मता (in Ś1 K1 2) going with either प्रशासति or नृपतौ, but in most MSS changed into the *lec fac* मही, 29 48^{b} दशवन्ति (in Ś1 K1, 'ten-fold') equally plausible with the majority text, रस°, 34 30^{ab}, त्व वसुधरा सकान्तो, the accepted Ś1 K1 2 4 D1 reading, seems to have been rendered even more easy by the majority variant सेव त्वामनुसंप्राप्ता Similarly, अरन्मयम्, given by Ś1 K1 2 4 D1 in place of the majority reading in 34 36^{b} अरन्जस्म्, 45 15^{a} कौस्तुभेन शिरस्थेन in Ś1 K1 V1 B1 D2 (for उरस्थेन, giving the more familiar location of the jewel) which is, however, in the present passage, found in B2 only (Da2 reads उरुस्थेन!) other MSS use subterfuges to avoid the hiatus, 51 32^{c} अक्षय स्थान, text, in Ś1 only, अक्षया लोका found in K3 D4 M1 2 4 is possible, but अक्षया कीर्ति given by the remaining MSS is hardly plausible, 56 16^{c} यतते सिध्यन्माता, text, as in Ś1 K1 only 'a well disciplined approach ensures success', 59 72^{d} नीतिनिश्चया (in Ś1 K1 2 4 D1 only) gives a better sense in the context than the majority reading भूरिदक्षिणा, 65 28^{a} परलोकगुरु (read by Ś1 K1 4 D1) yields, in the context, perhaps a slightly better sense, 66 31^{b} धर्मसेतुवटाकरा (as in Ś1 alone [orig], वटाकर being perhaps the late Kashmirian spelling (as in Ś1 [by corr] K4 and other MSS), 84 17^{c} अतिमीचारे in Ś1 alone, a permissible form for अत्यमीचारे, 'not absolutely doubtless, i e, cautious', 98 6^{b} निन्दन् वै क्षेत्रम् in Ś1 alone निन्दन is preserved in the Marathi निंदणें = उपटणें, to 'weed out by sickle', 99 12^{c} समागरत in Ś1 K1 2 4 (for °रत), 99 33^{c} -नत्रा (emend °जा) नूरा, the emended reading, gives the most apposite sense अनूर is the technical name for the back-part of an altar, which is used as stocking-place for sacrificial debris, 105 35^{a} सेकुसुम (Ś1 alone) for सकुसुम (= अस्थिर, संदिग्ध) Ś1 expressing the intended meaning by paraphrase, 110 17^{b} वरम्, text, in Ś1 K2 4 D1, (having the technical sense of 'alleged truth'), 120 10^{b} भावानि (text Ś1 [*inf lin*] K1, the majority reading being भीमानि) भावानि connotes small, earth-born insects, and the word can be neuter in that sense (see Notes, p 677), 128 14^{a} प्राक्रोश (in Ś1 K1 2) comes nearest to the emendation *प्राक्रोश (see Notes, p 681)

In the available portions of the Āpaddharma, attention has to be invited to the following peculiar readings 132 1^{a} स्मानुवचन (in Ś1 alone, due to confusion in the Śāradā script between न and नु), स्मान्वचन denoting 'statement regarding the highest act', 135 13^{d} अग्रे समप्रतिपत्तिमान (in Ś1 K1 2 4 D1 2), interpreted as 'taking the lead (अग्रे) in acquiesing with the group [of victims]', is capable of yielding the desired sense, 136 53^{ab} कूट निगिरते (orig reading in Ś1 K1, changed, *sec m*, into the text reading कूटज) — कूट can be interpreted adverbially, 'like a puzzle, in an incomprehensible manner', 136 209^{c} पूजिता शुभकर्माणि (in Ś1 K1 2 4 D1 = text), 137 5^{c}, 12^{c}, 17^{d}, etc पूजनी (in Ś1 K1 2 4 D1) for पूजनी, 139 47^{c} परिश्रान्तो (Ś1 K2 4 attempt to improve गतप्राणो, the more usual reading), 145 14^{d} गतौ (in Ś1 K2-4 D1 M1 8), more accurate than गता, the more common reading, 146 10^{c} जनसमागो (in Ś1 alone, and giving equally good sense), 147 7^{c} अभिनउनि, given by Ś1 K1 alone and accepted as text see the note on p 910, 161 36^{c} परस्परोपाभिरूपेत (in Ś1 K1 alone, giving a somewhat unexpected sense than the text परस्परोपाभिरूपेत), 163 1^{c} किंचिद्गतो (in Ś1 K1 4 D1) for the normal

कादिरभूतो, 164. 3ᶜ सलपुष्प-, ın Śı alone, for शालपुष्प- ıs सलपुष्प the name of a specific watei-lily ?

There ıs a much longer list of passages fiom the Moksadhaıma 168 25ᵈ अन्तरमध्ययो (=अमध्ययो अन्त) ın Śı Kı 2 4 (foı अन्तरमन्तयो = ınteıval betwixt extıemes), 169 7ᵃ foı अभ्याहते, explaıned by Cn as मृत्युना ताडिते, Śı ıeads अभ्याहिते, which can be inteıpıeted to mean 'ablaze' cf Śatapatha Bı I. 3 3 18—अभ्याधानाय इध्म, 169 37ᵈ सत्यमेतत्परायण ın Śı Kı 2 4 (foı सत्यधर्मपरायण), 170 23ᶜ विमुक्तेन (ın Śı Kı 2 4) foı पुरा मया, 171. 11ᵈ उन्माथ्येनेव ın Śı (foı उन्माथेनेव), 171 29ᵃ देवं (=soul ?) ın Śı [*sup lin*] K2 4 (foı देह), 171 44ᵈ काम त्वा ın Śı Kı 2 (foı त्वामह), 172 11ᵃ सपश्य, ıııegulaı, ın Śı Kı 2 4 (for सदृश्य), 172 18ᵈ शये ın Śı Kı 2 4 (foı स्वपे), 172 20ᵈ उपलभ्यते ın Śı Kı 2 4 (foı उपपद्यते, meant to convey the same sense), 173 32ᵃ पाणिवतो, ıııegulaı foım ın Śı Kı 2. 4 Da4 Ds2 Gı (foı पाणिमन्तो), 175 12ᵈ ın Śı Kı 2 4 D4, वियति, conveyıng the same sense as the ıııegulaı text-ıeadıng म्रियन्ति, 177 4ᵈ पचभौतिक (ın Śı K2) for the ıegulaı text-ıeadıng पाञ्चभौतिक, 177 32ᵇ, [s]-तुवर्तुल (ın Śı Kı 2 4) foı ऽणु वृत्तवान्, 178 2ᵈ वर्तयिते (sic) (ın Śı Kı 2 4) foı text-ıeadıng चेष्टयते, 184 16ᵈ स्वव्यवहारसतोष, ın Śı K2, foı स्वदारविहारसतोष, 188 16ᵃ क्लेशमानस्य, ıııegulaı foım ın Śı Kı. 2 4 for the ıegular text क्लिश्यमानस्तु, 189 10ᵇ मिताशन, ın Śı Kı 2 4 Ca, to claııfy and ımprove the text तथा शम, 189 13ᵃ, foı विषयेभ्यो नमस्कुर्यात्—Śı Kı 2 B8 ıead विषयेभ्य (abl) मन कुर्यात्, 189 21ᵇ, foı शान्तीभूतो, Śı Kı 2 4 Vı ıead ब्रह्मभूतो, 190 7ᵇ, जीवस्तस्य तु रज्यति ın Śı Kı 2. 4 (for जापकस्तत्र रज्यते), 191 9ᵃ काल समृध्यते ın Śı Kı 2 4 (for काल सपच्यते), 193 10ᵃ साध्यविश्वेशमरुतो ın Śı Kı 2 4 (foı साध्या विश्वेऽथ मरुतो), 193 11ᵇ स्तोता, eııoı common to Śı Kı 2 4 (foı स्तोभा), so also ın 194 5ᶜ महर्षिद्र ın Śı Kı 2 4 (foı महद्भिर्‌), 194 23ᵇ अरूपद च ın Śı Kı 2 (for अरूपवच्च), 195 9ᶜ दीपवृद्धा ın Śı Kı 2, appaıently owıng to unfamılıaııty with the text-ıeadıng दीपवृक्षा (see Notes, p. 2163–64), 196. 10ᶜ निरीक्ष्यते ın Śı Kı (foı निनीषन्ति), 196 15ᵇ रविं गत्वा ın Śı Kı 2 4 (foı अलिङ्गत्वात्), 198 11ᵃ, the text-ıeadıng तपसा चानुमानेन, changed by Śı Kı 2 ınto उपमानानुमानेन, owıng to scııptal sımılaııty between उ and त, and मा and सा ın the Śāıadā scııpt, 199 29ᵃ कर्मयुक्तो ın Śı Kı 2 4 foı the text-ıeadıng सप्रयुक्तो, 200 39ᵇ ते शवराभ्रका ın Śı Kı (foı तलवरान्ध्रका —see Notes, p 2166), 203 14ᵈ युगाते, a mateııal eııoı ın Śı foı युगादौ, 204 2ᵈ अभ्यात्मात् ın Śı Kı for the text-ıeadıng अव्यक्तात्, 205 27ᵈ अयोमयम् ın Śı Kı 2 4 foı the text-readıng अयस्मयम्, 206 2ᵃ पदम् ın Śı Kı 2 4 (foı परम्), 207 10ᵈ कनिसी ın Śı (for कन्यसी), 207 11ᵈ गृह्णीयाद्विचल मन ın Śı Kı 2 4 (for निगृह्णीयाद्विजो मन), 207 24ᶜ दग्धदेहास् ın Śı Kı 2 (foı दग्धदोषास्), 208 12ᵇ प्रपद्यते ın Śı Kı 2, ımpıovement on [उ]पपद्यते, 208 26ᵃ रजोतीतो ın Śı Kı 2 4 for the text वयोतीतो, 209 13ᵇ वर्ततेप्रतिघस्सर, Śı Kı (for वर्ततेऽप्रतिघ मन), 210 17ᵈ वाङ्मय तप, Śı Kı 2 (foı मानस तप), 215 37ᶜ सुरेंद्रस्तमुपामन्त्र्य, Śı Kı 2 4 (foı असुरेन्द्रमुपामन्त्र्य), 217 33ᵃ, the ıııegular दुष्कुलेयस् ın Śı Kı 2 4 D4 (foı दौष्कुलेयम्), 220 53ᵇ टीटिभश्च Śı Kı 2 (foı कैटभश्च), 220 76ᵇ ऋषिभि, Śı Kı 2 (foı वसुभि), 220 78ᶜ सपट्ट (? सपट्ट=flat), Śı Kı 2 (foı सटङ्क=shaped like edge of a hatchet), 220 80ᵈ दुर्धर्षण-, Śı Kı 2 (foı दुर्मर्षण), 220 115ᵈ निराश्रय, Śı K2 4 (foı निरामय), 221 6ᵇ पिस्पृक्षु, Śı K2 7 D4 9 (foı पिस्पृक्षु), 221 31ᶜᵈ मृत्यपुत्रा, मृत्यामात्या, मृत्यदारा, Śı Kı 2 4 (foı मृतपुत्रा, etc), 221 34ᶜ नामार्थकरा, Śı Kı 2 4 (foı मानार्थकरा), 221. 52ᵇ पुत्रा प्रभव आत्मन, Śı Kı 2 (foı पुत्रा प्रभवतात्मन), 221 65ᵇ विस्पष्टमतयश्च

चे, Ś1 K3 D5 (for निस्पृष्टमनृचश्च चे), 221. 75^{a} मध्ये, Ś1 K1 2 4 (for अग्रे), 221 86^{a} आदौ, Ś1 K1 2 4 (for शुचा), 221 86^{d} दिदृक्षया, Ś1 K1 2 4 (for दिदृक्षव), 221 87^{b} प्रियोपपन्न, Ś1 K1 2 4 (for श्रियोपपन्न), 222 12^{a} सर्वविद्या, Ś1 K1 2 4 (for पक्वविद्या), 222 21^{d} वाध्यते, Ś1 K2 4 7 Da4 D9 (for वध्यते), 224 1^{b} भारत, Ś1 K1 2 4 V1 (for कौरव, an unusual address to भीष्म by युधिष्ठिर), 224 22^{d} मनस्तस्यातिवर्तते, Ś1 K1 2 4 (for परस्तस्य प्रवर्तते), 224 31^{d} सर्वात्मक मन, Ś1 K1 2 (for व्यक्तात्मकं मन), 224 37^{c} ज्योति सजायते, Ś1 K1 2 (for रोचिष्णु जायते), 224 44^{b} तपस शरणाय, Ś1 K1 2 (for तपनश्चरणाय), 224 50^{d} स्वभावमिति चापरे, Ś1 K1 4 (for स्वभाव भूतचिन्तका [= लोकायतिका Cs]), 225 4^{ab} आप ऊर्मिमता, Ś1 K2 4 V1 (for आप ऊर्मिमत्यो), 227 11^{c} मृत्युपकाम्, Ś1 K1 2 4 M1 6 (for मन्युपद्धाम्), 227 13^{d} पक्षोत्पतृणेन, Ś1 K1 2 6 7 D4 6 9 (for पक्षोलप°), 227 15^{b} नामकर्मजवेन, Ś1 K1 2 4 (for अर्थनामरवेण), 228 10^{b} प्रबोध-, Ś1 K1 2 4 (for प्रतोदो), 228 17^{b} सूक्ष्मसध्यस्ते रत, Ś1 K1 (for सूक्ष्म सश्रयते नभ), 228 18^{b} धूमदर्शन, Ś1 K1 2 V1 B8 D6 (for रूपदर्शनम्), 228 21^{d} यष्टिर्, Ś1 K1 2 4 (for सृष्टिर्), 228 24^{d} चाप्यते, Ś1 K1 (for शाम्यते), 228 38^{a} शुद्धि, Ś1 K1 2 4 (for उद्धि), 229 20^{d} धर्माधर्मोपधारणात्, Ś1 K1 2 4 (for जन्माजन्मोप° -अजन्म- = -मोक्ष-, as actually read in D7 T1 G1 3 6), 230 11^{c} पदान्तेषु पुनर्न्यस्त, Ś1 K1 2 (for वेदान्तेषु पुनर्व्यक्त), 231 3^{b} सगत्वेन, Ś1 K1 4 (for सर्व°), 231 18^{d} ब्रह्मभूतये, Ś1 K1 2 D5 (for ब्रह्मभूयसे), 231 23^{d} चापदस्य, Ś1 K1 2 (to avoid hiatus in अपदस्य, the text-reading), 232 10^{c} आहारसशुद्धिर्, Ś1 K1 2 4 D3 6 (for °सशुद्धिर्), 232 15^{a} विषयान्, Ś1 K1 2 4 (for मनस्तु), 232 22^{a} प्रतिभानुपसर्गाद्, Ś1 K1 (for प्रतिभानुपसर्गाश्च), 232 29^{b} सज्वरेत्, Ś1 K1 2 4 V1 B8 D6 (for चिन्तयेत्), 232 32^{a} धर्मापकृष्टस्य, Ś1 (for वर्णापकृष्टस्तु), 233 4^{d} गुह्यमेतदनतर, Ś1 K1 2 4 (for गह्वर मेतदन्तरम्), 234 2^{b} -हेतुर्वा, Ś1 K1 2 4 7 D9 (for -हैतुकीम्), 234 17^{a} धर्मातिरेकेण, Ś1 K1 (for कर्मानि°), 235 1^{d} चाचरेत्, Ś1 K1 2 4 (for सुनत), 235 4^{d} गुरुशुश्रूषणे रत, Ś1 K1 (for ब्रह्मसरे व्यवस्थित), 235 6^{a} प्रसुपेज, Ś1 K2 (for प्रस्वपेज्), 235 7^{c} उपास्यास्तिथय, Ś1 K1 2 4 (for तथास्यातिथय), 236 5^{b} वनवासाश्रमे, Ś1 K1 2 4 (for वानप्रस्थाश्रमे), 236 12^{b} अश्मकुट्टास्, Ś1 K1 2 (for °कुट्टार्), 236 17^{c} काम्यम्, Ś1 (for काव्यम्), 236 18^{b} शून्यवाक, Ś1 K1 2 V1 (for °पाल), 241 8^{b} मूले, Ś1 K1 2 4 (for स्थले), 241 9^{d} शमनुत्तम, Ś1 K2 Da3 a4 Ca (for शममुत्तमम्), 242 3^{d} आत्मान, Ś1 K1 2 4 (for आत्मजान), 242 6^{b} स्थानि ते, Ś1 K1 2 4 (for वेश्मनि), 242 7^{c} महामान, Ś1 K1 2 (for °त्मानो), 242 7^{d} विपश्चित, Ś1 K1 2 4 (for मनीषिण), 242 12^{b} लोभप्रवाहिनीम्, Ś1 K1 2 4 D5 T G1-3 6 M1 (for लोकप्रवाहिनीम्, which is somewhat inferior), 242 16^{b} बुद्धिमतो, Ś1 K1 2 4 (for धृतिमन्तो), 242 23^{c} अभाव-, Ś1 K1 2 4 D4 6 7 9 (for अभव, which Cs explains as मोक्ष), 243 3^{b} सर्वदेहवित्, Ś1 K1 2 4 V1 (for सर्ववेदवित्), 244 3^{d} मोक्षशास्त्र-, Ś1 K1 2 (for मूर्तिशास्त्र- [cf Cn gloss]), 245 2^{a} सवितुश्च, Ś1 K1 2 4 (for सहिताश्च), 245 11^{a} अनिर्निजिष्ट, Ś1 K4 (for अतितेजांश), 246 8^{b} परिकर्षणम्, text as in Ś1 K1 2 only, 247 1, Ś1 K1 2 4 wrongly give the ref as व्यास (for भीष्म), 247 5^{c} सौक्ष्म्य, Ś1 K1 2 4 (for तैक्ष्ण्य), 248 8^{d} सबल महाहन, Ś1 K1 2 4 (for सबल मपदानुग), 248 19^{b} वेधा वनपति, Ś1 K1 (for वेदाश्वरपति), 250 7^{b} भावकर्मिण, Ś1 K2 (for पापकर्मिण), 250 32^{d} दास्यामि, Ś1 K1 Ds2 (for ध्यास्यामि), 256 7^{a} श्रद्धावृत्त, Ś1 K1 2 4 (for श्रद्धारूढ), 256 12^{b} पापविशोधिनी, Ś1 K1 2 (for पापप्रमोचनी), 256 16^{c} स्वधर्मेनवस्थितश्च, Ś1 K1 2 4 (for स्ववर्त्मनि स्थितश्च), 256 20^{b} तन्मतताना यथाबल, Ś1 K1 2 7 (for समताना सुचेतसा), 257 11^{d} चाक्षे, Ś1 K1 2 (for चोक्षं), 258 13^{b} जज्ञिया, text, as in Ś1 K4 only, 258 25^{b} त्वचेति (to avoid hiatus), Ś1 K1 2 4 (for अम्बेति), 258 32^{a} प्राणसङ्क्लेशे, Ś1 K2 7 B0 D4 9 (for °सक्षेपे), 258 34^{cd} यास्यति याप्यता, Ś1 K1 (for याप्यन्ति याप्यताम्), 258 37^{c} सर्वो

एवापराध्यत्वात्, Ś1 K1 2 (for सर्वेकार्यापराध्यत्वात), 258 72[d] चान्वेक्षण, Ś1 K1 2 (for चान्वेषण), 258. 73[b] इष्टान, Ś1 K1 2 4 (for शिष्टान), 259 6[a] नश्येत, Ś1 K1 2. 4 (for नास्येतत), 259 8[d], 10[f] प्रधावयेत्, Ś1 K1 2 (for प्रधारयेत), 259 13[c] वधघेन, Ś1 K1 2 (for वधदण्डेन), 259 17[b] नियमे, Ś1 K1 2 (for समये), 259 22[a] आदित्ये (sic), Ś1 K1 M7 (for आदत्ते), 259 25[b] निष्कामादृति दुष्कृत, Ś1 K1 2 4 (for न कामादृघ्नन्ति दुष्कृतान्), 259 26[c] गुर्णेर्वृत्त, Ś1 K1 2 (for गुरोर्वृत्त), 260 8[a] अतुला, Ś1 K1 2. 4 (for उत्तमा), 260 25[c] वर्हिर्, Ś1 K1. 2 4 (for हविर्), 260 27[b] शकृतामितया, Ś1 K1 2 4 (for शकृतामिक्षया), 260 27[c] स्वर्ग, Ś1 K1 2 (for सर्वं), 260 29[a] यथार्थानि, Ś1 K1 2. 4 mistake for यज्ञार्थानि), 260. 33[a] ब्राह्मणप्रभवो धर्मो, Ś1 K1 2 4 (for ब्राह्मणप्रभवो यज्ञो), 261 60[b] देवाना, Ś1 K2 4 (for वेदाना), 262 10[a] सहित्य, (sic), Ś1 K1 7 D4 9 (for सहस्र), 262 12[b] [अ]त्राचरेत्, Ś1 K2 4 (for [अ]भ्याचरन्), 262 16[a] अधीनसत्त्वाना (sic), Ś1 K1 4 (for अदीनसत्त्वाना), 262 31[b] क्षमते, Ś1 K1 2 4 6 (for यजन्ते), 262 32[b] सर्वेजित्तम, Ś1 K1 (for स्वर्गजित्तम), 263 1[c] लोभो विनष्टो, Ś1 K2 4 (for लाभो विशिष्टो), 263 4[d] धर्मं, Ś1 K1 2 4 (for वनं), 263 6[b] देवानुपचरति के (error), Ś1 K1 4 (for देवानुचरमन्तिके), 273 46[b] पितामह, Ś1 K2 (for महातपा), 273 56[d] सोश्वमेधादवाप्तवान्, Ś1 K2 4 (for हयमेधेन लब्धवान्), 273 58[b] सरुंडा, Ś1 [*sup lin* हि राडा] K2 (for सुरुण्डा), 308 81[d] अतिवर्तते, Ś1 K1 2 V1 B9 Da8 D6 (for इति वर्तते), 308 87[b] नामरृत्तानुयाचिकं, Ś1 K2 4 (for नापवृत्त न चाधिक), 308 99[b] वर्तेतेत्येष निश्चय, Ś1 K1 2 (for अस्तीत्येष विनिश्चय), 308 107[d] समावृता, Ś1 K1 (for समाश्रितो), 308 114[b] क्रियापथचतुष्टय, Ś1 K1 2 4 7 D4 9 (for द्वयीमय चतुष्टयीम्), 308 128[d], 129[d] कि तन्मुक्तस्य लक्षण, Ś1 K1 2 4 (for कि तस्मिन्मुक्तलक्षणम्), 308 135[c] गृहे शय्या तदप्येका, Ś1 K1 2 4 (for गृहे शयनमप्येक), 309 17[a] काले, Ś1 K1 2 4 (for लोके), 309. 19[a] सचित्वानेकम्, Ś1 K1 2 4 (for सचिन्वानकम्), 309 24[b] -त्रुटिगो, Ś1 K1. 2 (for -त्रुटिगो), 309 25[c] परप्रणीतमेतद्, Ś1 K1 2 4 (for परप्रणेतृनेय), 309 27[c] अमितरत, Ś1 K2 (for अपि चरत), 309 28[b] गृध्रकुलपक्षिणा सघात, Ś1 K1 (for वडगृध्रकुलपक्षिणा च सघा), 309 28[c] कदा न, Ś1 K1 (for कदने), 309. 32[c] शिरसि, Ś1 K2 (for चिरस्य), 309 40[b] विवर्जनीकरोति, Ś1 K2 4 (for विजर्जरीकरोति), 309 18[a] पश्यते, Ś1 K1 2 (for पच्यते), 309 56[d] स्वय हि, Ś1 K1 2 4 (for स्वकर्म), 309 66[d] तन्महानिधि, Ś1 K1 2 4 (for धर्मसनिधिम्), 309 81[c] स्वर्गे कृतावशायस्य, Ś1 K1 2 4 (for स्वर्गे कृतावकाशस्य), 310 20[d] शरदीव, Ś1 K1 2 4 (for ज्योत्स्नामिव), 311 24[d] वेदशास्त्राणि चाभित, Ś1 K1 2 4 (for राजशास्त्राणि चाभिभो), 312 13[c] वहुव्याडवृकाकीर्णा, Ś1 K1 2 4 (for वहुव्यालमृगाकीर्णा), 312 39[d] एकैकश्येन, Ś1 K1 4 (for एकैकश्येन), 313 5[b] शास्त्रदृष्टेन कर्मणा, Ś1 K1 2 4 (for शाश्वत प्रत्यपूजयत्), 313 7[c] महेंद्रस्य, Ś1 K1 (for च राजेन्द्र), 313 23[d] तत्र भय, Ś1 K1 2 (for तदुभय), 313 30[d] शुभसगत, Ś1 K1 2 (for प्रगम गत), 313 43[c] समादीप्त, Ś1 K1 2 4 (for समापीद), 316 11[b] श्रेय रक्षेदमत्सरात्, Ś1 K1 2 4 (for प्रिय रक्षेत मत्सरात्), 316 29[c] क्रिमिर्, Ś1 K1 2 4 6 Da4 G2 (for कृमिर्), 318 41[d] शिविकारुहा, Ś1 K1 2 (for शिविकागता), 318 58[a] आपृच्छये, Ś1 K2 (for आपृच्छामि), 319 12[c] प्रस्थितो, Ś1 K1 2 G3 (for आस्थितो), 319 18[c] पचचूलप्रभृतयो, Ś1 K1 2 4 (for पञ्चचूडाप्रभृतयो), 319 23[c] अवैक्षत, Ś1 [perhaps more accurate in context] (for उदैक्षत), 320 16[a] मदाकिनी दिव्या, Ś1 K1 2 4 (for मन्दाकिनी रम्याम्), 320 24[b] भोरित्येवमुदीरयन्, Ś1 K1 2 4 (for भो इत्येव समीरयन्), 320 40[d] सकल्पेषु, Ś1 K1 2 4 7 D4 9 (for सजल्पेषु), 328 49[c] पूजयामास तदा [submetric], Ś1 K1 2 (for प्रयोजयामास तदा), 329 5[1] जुहूति S1 K2 (for जुहोति), 329 6[1] मन्त्रवाचो भवति हि, Ś1 K1 4 (for मन्त्रवादोऽपि हि भवति), 329 14[3] अत्रिग्रह, Ś1 (for अश्विनोर्ग्रह), 336 21[b] जगदायुना, Ś1 K1 4 B6-9 D. (for जगदात्मुपा), 336 29[cd] जगाम तपसा योज्य ब्रह्माण लोकभावन, Ś1 K1. 2 4 (for जगाम तमस पार यत्राव्यक्त व्यवस्थितम्),

336. 38^b दधौ, Ś$_1$ K$_{1.2}$ Dn$_4$ (for ददौ), 336. 54^b निष्क्रिय, Ś$_1$ K$_{1.2}$ (for निष्फल), and 336. 58^f रागदोषविवर्जित, Ś$_1$ K$_{1.2}$ (for आशी:कर्मविवर्जितं).

Besides the above selection of peculiar readings from the three sub-parvans of the Śānti found in Ś$_1$ and allied K MSS., there is another class of readings which are shared by Ś$_1$ with T$_2$ (and a few other MSS.) which are worth being listed separately because the MS. T$_2$ (= No. 3947 from the D. A. V. College Library, Hoshiarpur) must have been copied from an exemplar which states that the Śāntiparvan concluded at adhy. 320 (see p. 1811). The MS. T$_2$ does nevertheless contain also the subsequent portion (adhy. 321–353), which must have been presumably supplied from another original. Now in their common readings up to adhy. 320, Ś$_1$ T$_2$ exhibit a number of scribal as well as grammatical irregularities, some few of which have been already listed in the preceding paragraph. A further selection of such cases from the three sub-parvans is presented below. *From the Rājadharma*: 25. 18^b अनसूयत, Ś$_1$ K$_1$ Da$_1$ T$_2$ [which is a virtue] (for अभ्यसूयत), 28. 33^a वायुराकाशमग्निश्च, Ś$_1$ K$_1$ T$_2$ (for वायुमाकाशमग्निं च), 29. 99^b शाशिबिन्दवा, Ś$_1$ K$_1$ T$_2$ (for शाशबिन्दव), 35. 30^b अर्पिता, Ś$_1$ K$_1$ D$_1$ T$_2$ G$_4$ (for अर्पिता), 47. 61^b हरि, Ś$_1$ K$_1$ T$_2$ (for हरि), 56. 52^c स्त्रीरक्षिभिश्च युज्यते, Ś$_1$ D$_1$ T$_2$ (for स्त्रीरक्षिभिश्च सजन्ते), 59. 44^d स्पर्शाना, Ś$_1$ K$_{2.4.5}$ D$_{1-6}$ T$_2$ G$_{2-4}$ M (for स्पर्शाना), 59. 140^b शब्दितो, Ś$_1$ D$_7$ T$_2$ (for शब्दित), 63. 3^c सौहित्य, Ś$_1$ [by corr.] K$_{4.5}$ D$_{5.8}$ T$_2$ G$_{2.5}$ Ca (for सौलभ्य), 69. 26^a यथा पुत्रास्तथा पौत्रा, Ś$_1$ K$_{1.2.4.5}$ B$_2$ D$_{1-3.5.6}$ T$_2$ (for यथा पुत्रास्तथा पौरा), 87. 25^a यथाकाम, Ś$_1$ K$_{3.4}$ D$_4$ T$_2$ G$_{1.2}$ (for यथाकाल), 90. 21^d निपतनि प्रमादत, Ś$_1$ K$_{2.4}$ Dn D$_7$ T G (for निपतन्ति प्रमादत), 98. 19^d विषमे, Ś$_1$ K$_1$ T$_2$ (for विषमे), 102. 10^c अगाश्च इतश्चिताश्च, Ś$_1$ [sup. lin., orig. अगाश्चाचलचित्ताश्च] K$_{2-4}$ T$_2$ (for अगाश्चपलचित्ताश्च), 103. 6^a यानि, Ś$_1$ B$_{0.3.4}$ Da$_1$ D$_5$ T$_2$ M$_2$ (for यान्ति), 103. 8^c प्रयानि, Ś$_1$ K$_2$ T$_2$ G$_2$ M (for प्रयान्ति), 105. 32^d कौमलाविष, Ś$_1$ K$_{1.2}$ T$_2$ G$_1$ (for कोमलाविष), 118. 28^a शम्य, Ś$_1$ K$_{1.3}$ T$_2$ G$_1$ M$_{2.4}$ (for शम्या), 120. 5^a आदान, Ś$_1$ K$_{1-4}$ V$_1$ B$_1$ D$_{1.4.6.7}$ T G$_{1-4}$ (for आदान्य — see p. 677), 121. 20^a ब्राह्मणमन्त्रश्च, Ś$_1$ K$_{1.2.4}$ T$_2$ (accepted as text against ब्राह्मणमनाश्च), 126. 4^b तदा, Ś$_1$ K$_{2.4}$ D$_1$ T$_2$ (for पुरा), and 126. 44^b सगर्ति, Ś$_1$ K$_4$ D$_1$ T$_2$ G$_1$ (accepted as text against सगम). *From the Āpaddharma*: 133. 12^c यथा न्याय्य, Ś$_1$ K$_4$ D$_1$ T$_2$ (for यथान्याय), 133. 18^d पराजय, Ś$_1$ K$_{2.4}$ T$_2$ (for पराभव), 136. 48^b रचित, Ś$_1$ K$_{1.2}$ D$_1$ T$_2$ G$_{1.2}$ (for रचित), 136. 95^c, 107^d, 116^d, 118^d, 129^b लोमश [°शो], Ś$_1$ K$_{1.2.4}$ D$_{1.4.7}$ T G$_{1.2.6}$ M$_{2.4}$ (for लो°), 136. 138^c विश्वस्तान, Ś$_1$ K$_{2.4}$ Da T$_2$ G$_1$ (for विश्वासान), 136. 183^e धनेप्सुरं, Ś$_1$ K$_{1.2.6}$ Dn$_1$ n$_3$ D$_{2.8.9}$ T$_2$ (for धनेप्सुरं), 138. 41^c वेणुेषु, Ś$_1$ K$_{1.2.4}$ D$_1$ T$_2$ (for वेणुषु), 139. 37^c परस्परं भवेत्पूर्वं, Ś$_1$ K$_{1-4}$ D$_1$ T$_2$ G$_1$ M (for पर पर भवेत्पूर्वं), 139. 82^a एत, Ś$_1$ K$_{2.4}$ T$_2$ (for एतद्), 141. 4^c यथा न्याय्य, Ś$_1$ K$_2$ T$_2$ (for यथान्याय), 150. 22^b रक्षसे, Ś$_1$ V$_1$ Da D$_{1.4.9}$ T$_2$ M$_2$ (for रक्ष्यसे), 159. 51^b क्षपाचर, Ś$_1$ B$_{0.6}$ D$_{7.9}$ T G$_{1.2.6}$ (for क्षमाचर, see page 944), 159. 66^a अमानुपेषु, Ś$_1$ K$_{1.2.4}$ B$_1$ T$_2$ (for अमानुषीषु), 159. 67^b मृण्मय, Ś$_1$ K$_4$ D$_{7.9}$ T$_2$ G$_{1.2.6}$ (for मृन्मयम्), 160. 17^b रन्यापष्टिम्, Ś$_1$ K$_{1.2.4.6}$ B$_4$ Da Dn$_1$ n$_3$ D$_{1.2.4.6.8}$ T$_2$ M$_{2.4}$ (for रन्या पष्टिम्), 160. 34^c महद्भि, Ś$_1$ K$_{1.2.4}$ B$_3$ D$_9$ T$_2$ (for महद्भि), 160. 38^a सुवर्णाभ, Ś$_1$ T$_2$ G$_3$ (for सवर्णाभ), and 166. 6^c च दृष्ट्वा, Ś$_1$ K$_2$ V$_1$ B$_3$ D$_{1.8}$ T$_2$ G$_{1.2}$ (for चादृष्टा). *From the Mokṣadharma*: 173. 19^a क्रिमयो, Ś$_1$ K$_{1.2}$ Da$_3$ a$_4$ Dn$_1$ T$_2$ G$_1$ (for क्रमयो), 177. 35^d विस्तार, Ś$_1$ K$_{1.2}$ D$_9$ T$_2$ M$_{1.6}$ (for विस्तर), 179. 12^a -गृहीता, Ś$_1$ K$_{1.2}$

Da3 D6 8 9 T2 G3 M1 7 (for ग्रहीता), 181 16^b ततग्, Ś1 K1 V1 B0 6 8 9 Da8 D4 9 T2 (for तपस्), 183 9^d धर्मार्थयोगारभम्, Ś1 K1 T2 (for धर्मार्थयोरारम्भम्), 183 13^a गमुग, Ś1 K1 2 B7 9 D6 T2 (for सुसुख), 185 3^a [s]निकेतना, Ś1 K1 2 V1 T2 (for [s]निकेता), and देवायतनानि, Ś1 K1 2 V1 B7 8 Da4 T2 G8 6 M7 (for देवतायतनानि), 186 23^c -त्रियाग, Ś1 T2 (for -त्रिया), 192 109^c गृहीष्यसे, Ś1 K1 2 4 V1 B0 6-9 D8 9 T2 M7 (for ग्रहीष्यसे), 201 24^c अन्यकृताग्, Ś1 K1 D4 T2 (for अन्यकृतान्), 207 21^d देहे सम्पजे, Ś1 K2 T2 M7 (for देहसम्पजे), 209 5^b योगीश्वरो, Ś1 K1 2 4 7 D4 9 T2 M1 7 (for योगेश्वरो), 212 18^d समापन, Ś1 K2 4 T2 (for समापना), 213 18^c कालकाक्षी, Ś1 T2 G2 8 6 M1, 6 (for कालकाङ्क्षी), 215 19^a च, Ś1 K1 2 4 T2 (for हि), 219 14^c कानापदो, Ś1 K1 2 4 Da4 T2 G8 6 M7 (for ज्ञानापदो), 219 15^d स्थिर, Ś1 K1 2 V1 B8 T2 G1 2 (for स्थित), 219 19^d तदा, Ś1 K2 4 T2 (for तावत्), 220 51^a ऋषभो, Ś1 K1 2 D6 T G1 2 (for ऋषभो), 220 71^b इद्र, Ś1 K1 2 Ds1 T2 (for इन्द्र), 221 16^c कृताजलिपुटा, Ś1 K2 D7 T2 G1 M7 (for °पुटो), and देवी, Ś1 K2 6 D7 T2 G1 M7 (for देवीं), 221 61^d म्न, Ś1 K1 2 T2 M6 (for च), 224 17^a एते, Ś1 K1 2 4 6 Dn4 T2 G1 M6 (for ये ते), 225 8^a तुमुलम्, Ś1 K1 4 Da3 D6 T2 M1 5-7 (for तु मूलम्), 226 29^c द्विजाग्रेभ्यो, Ś1 K1 2 6 7 Da4 D8 T2 M1 (for द्विजाग्र्येभ्यो), 226 30^c दमयतीं, Ś1 K1 2 4 B0 8 Da4 T2 G1 M1 6 (for मदयन्तीं), 226 33^b साल्वराज, Ś1 K1 2 4 7 D4 6 9 T2 M1 5-7 (for शाल्वराज), 227 20^b ऊयमानो, Ś1 K2 T2 M1 6 (for उह्यमानो), 229 15^c उत्तमानि, Ś1 V1 D7 T G1 8 6 (for मध्यमानि), 234 15^a निश्रेणी, Ś1 Da8 D4 6 T2 G2 M7 (for नि श्रेणी), 250 2^d लोकप्राणिभयस्करं, Ś1 K1 2 4 V1 B8 7 T2 G2 (for °भयस्करी), 250 27^c मयाप्युक्त, Ś1 K1 2 T G1-8. 6 (for मया ह्युक्त), 256 14^d यो य श्रद्ध, Ś1 K1 6 7 T2 (for यो यच्छ्रद्ध), 258 22^b च मुच्यते, Ś1 K1 2 7 D6 9 T G1-3 6 M6-7 (for प्रमुच्यते), 262 35^c यथा न्याय्य, Ś1 K1 7 D4 9 T2 (for यथान्याय), 263 10^b तथा, Ś1 K1 V1 B7 T2 (for तदा), 263 22^c आदत्त, Ś1 K1 2 4 T2 (for आधत्त), 309 70^d दुष्कृता, Ś1 K1 T2 (for दुष्कृत), 310 20^c धारयान, Ś1 K1 2 7 Da8 a4 Dn1 n4 D8 D2 4 8 9 T2 G1 2 (for धारयाण), 312 36^a सलापालापकुशला, Ś1 K1 2 D6 T2 G1 2 (for सलापोल्लापकुशला), 312 44^c यथा न्याय्य, Ś1 K1 T2 (for यथान्याय), 313 22^d भवेन्, Ś1 K1 2 T2 (for स्मृत), 316 39^c शीघ्र, Ś1 K1 T2 M1 (for शीघ्रा), 318 42^c गतश्रीका, Ś1 K1 2 4 B7 D8 T G1-3 6 (for गत-श्रीका — to gloss over the contrast [?]) It is worth noting that after adhy 320, where the original T2 ends, there is not such specific or constant agreement between Ś1 and the subsequent T2

Although Ś1 has many passages missing owing to the damaged condition of the MS, it gives sufficient portion after the end of adhy. 320 (where original T2 ended) — namely, 321 1^a to 321 14^a, 328 48^a to 329 18^1, and 336 16 to 65^b — to show that Ś1 originally contained the पाञ्चरात्र portion, particularly that included in adhyāyas 327–339, which we have included within square brackets (see Crit Notes at the beginning of adhy 327 [p 2226]) Amongst other characteristics of these thirteen adhyāyas, there is a certain laxity in observing strict grammatical rules Now this is a feature of Ś1 all along We might note a few typical instances *From the Rājadharma* — 50 30^b (सक्षयेन with Ś1 K1 V1 B Da1 Dn1 D1-3 5-7 T1 G3 4 M2), 80 13^c विक्रीतुम् (Ś1 K1 2 4), 81. 12^d सनातना (Ś1 K1 D4), 83 30^a शकमाणो (Ś1 K2 for शङ्कमानो), 84 6^a दौष्कुलीयाश्, Ś1

K$_1$ [against Pāṇini IV 1 142] (for दौष्कुलेयाम्), 88 4^a ग्रामीयान्, Ś$_1$ K$_{1\,2\,4}$ Ca (for ग्रामेयान्), 112 58^c अथमिंत्राणा, Ś$_1$ (for अथामित्राणा), 126 40^d, 41^b, 42^d, 50^d कृशतरा, Ś$_1$ K$_{1\,3\,4}$ (for कृशतरी [see Pāṇini IV 1 4]) *From the Āpaddharma* — 133 2^c अक्षयिन, Ś$_1$ K$_4$ D$_1$ (for अक्षयिन), 135 13^a क्रियमान, Ś$_1$ K$_2$ (for क्रियमाण), 138 59^a वर्धमाणम्, Ś$_1$ D$_1$ (for वर्धमानम्), 139 7^a अतिलिप्सु, Ś$_1$ (for अतिलब्धु), 140 31^a नैवोग्रेणैव चेवाग्र [sic], Ś$_1$ K$_{2\,4}$ D$_1$ (for नैवोग्रेण चातुग्र), 140 32^c सौहृदत्व च, Ś$_1$ K$_{1\,2\,4}$ D$_1$ (for सौहृद त्वयि), 149 60^d लक्षध्व, Ś$_1$ K$_{1\,2\cdot 4}$ V$_1$ B$_2$ Da$_1$ D$_1$ (for लक्षध्व), 149 66^a अस्रुपात-, Ś$_1$ K$_{2\,4}$ D$_1$ (for अश्रुपात-), 149 81^a बहुलमिम्, Ś$_1$ D$_1$ (for बहुलीम्), 154 8^d आधीत, Ś$_1$ K$_{1\,2}$ D$_{1\,3}$ (for अधीत), 156 17^c -प्रहीनस्य, Ś$_1$ K$_{1\,2\,4}$ Dn$_3$ D$_1$ G$_2$ (for -प्रहीणस्य), 160 4 — in this stanza, by putting the subject and predicate in the plural and the object in the singular, Ś$_1$ K$_{2\,4}$ D$_1$ have entirely changed the sense, 160 11^c इवाकागमम्, Ś$_1$ K$_{2\,4}$ D$_1$ (for अनाकागमम्, changing its purport), 162 24^d गृहपतेद्, Ś$_1$ K (except K$_3$) Dn$_1$ n$_3$ D$_{1\,2\,3\,0}$ G$_{1\,2}$ M$_{1\,3\,4}$ (for ग्रहपतेद्), which alters the sense and the context altogether, 163 13^d -सद्मोपम, Ś$_1$ K$_{1\,3\,5}$ B$_{0\,1\,3-5}$ Dn$_1$ n$_3$ D$_{2-4\,8}$ (for -सद्मोपम), which gives the double saṃdhi, 166 25^c किमिमिन्, Ś$_1$ K$_1$ V$_1$ B$_{0\,2-5}$ Da Dn$_1$ D$_{1\,3\,5}$ (for ट्टिमिमिन्), and 167 17^c कुक्ष्या, Ś$_1$ K$_1$ (for कुक्षौ) *From the Mokṣadharma* — 168 49^b अपि गास्यामि, Ś$_1$ (for अपियास्यामि), 171 11^c विजमेनैव Ś$_1$, 173 19^a क्रिमयो, Ś$_1$ K$_{1\,2}$ Da$_3$ a$_4$ Dn$_1$ T$_2$ G$_1$ (for कृमयो), 177 17^b विरोहनात्, Ś$_1$ K$_1$ (for विरोहणात्), 179 5^b प्रनश्यति, Ś$_1$ K$_1$ (for प्रणश्यति), 185 26^a भृगुना, Ś$_1$ K$_1$ (for भृगुणा), 186 27^c धार्मिकेन, Ś$_1$ K$_{1\,2\,4\,6\,7}$ Ds$_1$ M$_{1\,6}$ (for धार्मिकेण), 192 106^b तपोजित, Ś$_1$ K$_{1\,2\,4}$ (for [अ]पवर्जितम्), 196 18^b प्रलक्षेन, Ś$_1$ K$_1$ (for प्रलक्षेण), 199 26^a -प्रहीनो, Ś$_1$ K$_{1\,2\,4\,7}$ Ds$_1$ (for -प्रहीणो), 199 29^d परमेन, Ś$_1$ K$_1$ (for परमेण), 200 27^d देवीयी, Ś$_1$ K$_1$ (for द्वेयी), 201 6^d प्राचेतसा[ ], Ś$_1$ K$_{1\,2\,4}$ (for प्राचेतसो), 208 9^a प्रयोगेन, Ś$_1$ K$_{2\,4}$ B$_{0\,7}$ D$_{4\,5\,8\,9}$ (for प्रयोगेण), वडि in Ś$_1$ consistently, as well as in a few K MSS (for वलि in adhy. 216, 217, 218, 220), also 216 11^c ऐरावण-, Ś$_1$ K$_{1\,2\,4}$ (for ऐरावत-), 219 17 प्रनुदेन्, Ś$_1$ K$_1$ (for प्रणुदेन्), 229 7^d, 8^a गृहानि, गृहानां, Ś$_1$ K$_{1\,2\,4}$ D$_{5\,6}$ (for गृहाणि, गृहाणां), 241 14^b निर्नुदति, Ś$_1$ K$_{6\,7}$ V$_1$ B$_{0\,6-9}$ Da$_3$ Dn$_4$ Ds D$_{2-9}$ T M$_{1\,6}$ Ca p (for निर्णुदति), 263 40^d सौहृद्येन, Ś$_1$ K$_1$ (for सौहृदेन), 274 2^c वासवेण, Ś$_1$ K$_1$ (for वासवेन), 309 90^a -परिवर्तनेण, Ś$_1$ K$_2$ (for °केन), and 316 52^c रिस्यति, Ś$_1$ K$_1$ (for रिष्यते) — This long list of grammatical lapses in Ś$_1$ and allied MSS should establish the fact that most of them were not considered by Ś$_1$ and allied MSS as lapses at all They are, it will be noted, over and above what we generally regard as the Mahābhārata आर्षप्रयोग**s**

The Kashmirian Version

The Kashmirian Version is constituted of MSS which — after a careful study of the readings recorded on the collation sheets — establish their relatedness to an original MS written in the Śāradā script of Kashmir The MSS are found written in the main in the All-India Devanāgarī script and, at times, also in the Bangālī script (as in the Bhīṣmaparvan MS from the Dacca University Library, designated K$_4$ in the Crit App of that parvan), and it would seem that, at times, they could have been available written even in the Telugu script, as in the MS No 3947, from the D A V College Library in Hoshiarpur (East Panjab), which, in the

Critical Apparatus of the present parvan, is, however, designated by the *siglum* T_3, as its relationship with the Śāradā version was discovered at a very late stage To be consistent, the MS T_3 is, therefore, not included in the Kashmirian version Excluding the above MS , the Kashmirian version for the Śāntiparvan consists of MSS designated K_1 K_2 K_4, giving all the three RĀM sub-parvans , K_3 K_5, only two, the RĀ, sub parvans , and K_6 K_7, giving the M sub-parvan alone. The individual peculiarities of these seven "K" MSS , as regards additional and omitted passages, their agreement and disagreement with reference to $Ś_1$ and amongst themselves, are detailed on pp XXIV–XLV above, and need not be repeated here

The Kashmirian version is represented by seven MSS , the first three of which ($K_{1.2.4}$), constituting the primary Kashmirian group, show very intimate relationship with the Śāradā version Thus these MSS , besides giving most of the characteristic $Ś_1$ readings, share with them, in the Rājadharma, 11* (with $K_{1\ 2\ 4}$ D_1) and 241* (with $Ś_1$ $K_{1\ 2\ 4}$), and, in the Mokṣadharma, 857*, 868*, 907* (all, with $K_{1\ 2\ 4}$, $Ś_1$ missing) and 884* (with $K_{1\ 2\ 4}$ V_1 marg , $Ś_1$ missing) — In the Āpaddharma, we do not find any star-sharing of these MSS with $Ś_1$ The following non-haplographical omission is shared by $K_{1\ 2.4}$ with $Ś_1$ in the Rājadharma, 29 16^{cd} , in the Āpaddharma, 162 12^{ab} (with D_1 also), and in the Moksadharma, 183 from the first न in 10^{6} to तूक in 10^{7} , 203 27^{ab}, 35^{ab} , 218 8^{cd} , 224. 16^{ab} , 329 13^{2} — as well as 272 21^{ab} , 290 110^{ab} , 294 1^{ab}, 44^{ab}, 308 26^{d}–27^{c}, 316 from वेदन in 57^{d} to भावयि in 58^{d} , 317 27^{d}–28^{c}, 322 37^{b}–38^{a} ($Ś_1$ missing in the last eight cases) The haplographical omissions shared by K_1 in association with $Ś_1$ $K_{2\ 4}$ are the following *In the Rājadharma,* 12 113 11^{e}–12^{b} with $Ś_1$ $K_{1\ 2}$ D_1, and 12 109 6^{ab}, with $Ś_1$ K_{2-4} D_1 *In the Āpaddharma,* 12 139 68–69 and 155 9–10 (both, with $Ś_1$ $K_{2\ 4}$ D_1) *In the Mokṣadharma,* 12. 173 14^{e}–15^{a} and 33^{c}–34^{b} , from स्वया in 36^{c} to पूर्ण in 37^{e} , 179 2 , 180 23^{c}–24^{b} , 196 21^{cd} , 221 33^{e}–34^{b} , 229 16^{e}–17^{b} , 231 12^{c}–13^{b}, 21^{c}–22^{b} , 232 25^{ab} , 261. 55 , 320 14^{cd} , 326 31^{abcd} (all with $Ś_1$ $K_{2\ 4}$) There are besides the following 18 cases, where, however, $Ś_1$ is missing 12 250 38^{bc} , 251. 16 , 267 8^{ab} , 270 19^{c}–21^{b} , 277 41 , 283 1^{cd} , 290 6^{e}–7^{b} , 292 9 , 294 41^{ab} , 298 22^{e}–23^{b} , 300 7 , 306 18 , 308 43 , 314 30^{b}–31^{a} , 326 102^{d}–103^{e} , 331 29^{e}–30^{b} , 339 14^{c}–15^{d} , and 353 3^{b}–4^{a} (all, with $K_{2\ 4}$)

As for the transpositions in $K_{1\ 2\ 4}$ shared with $Ś_1$, there is no such instance in the Rāja- and the Āpad- dharmas , but in the Moksadharma, there occur the following transpositions 181 10^{ab} and 10^{cd} as also 303 19 and 20 both with $K_{1\ 2\ 4}$, and 312 17^{b} and 18^{b} plus 318 37 and 38 both with $Ś_1$ $K_{1\ 2\ 4}$

In the Rājadharma, attention might be invited to the following select readings 34. 30^{b} वसुंधरां (text), 34 36^{b} अकल्मषम् (text), given by $Ś_1$ $K_{1\ 2\ 4}$ D_1 in place of वसुधरा and अकण्टकम् respectively, 59 72^{d} नीतिनिश्चया (in $Ś_1$ $K_{1\ 2\ 4}$ D_1) for भूरिदक्षिणा , 65 28^{a} परलोकगुरु (in $Ś_1$ $K_{1\ 4}$ D_1 text) for सर्वं°, 99 12^{c} सप्रामरंग (in $Ś_1$ $K_{1\ 2\ 4}$) for °यज्ञ , 110 17^{b} वरम् (in $Ś_1$ $K_{2.4}$ D_1 , text) for धनम् *Āpaddharma* — 136 209^{c} शुभकर्माणि (in $Ś_1$ $K_{1.2.4}$

D$_1$, text) for °र्त्तारि *Moksadharma* — 168 25^d अतरमध्ययो (in Ś$_1$ K$_{1\,2\,4}$) for अन्तरमन्तयो, 169 37^d सत्यमेतत्परायण (in Ś$_1$ K$_{1\,2\,4}$) for सत्यधर्मपरायण, 170 23^c विमुक्तेन (in Ś$_1$ K$_{1\,2\,4}$) for पुरा मह्य, 177 32^b [ऽ]नुवर्तुल (in Ś$_1$ K$_{1\,2\,4}$) for ऽणु वृत्तवान्, 178 2^d वर्तयिवे (in Ś$_1$ K$_{1\,2\,4}$) for चेष्टयते, 189 10^b मिताशन (in Ś$_1$ K$_{1\,2\,4}$ Ca) for तथा शम, 189 21^b ब्रह्मभूतो (in Ś$_1$ K$_{1\,2\,4}$ V$_1$) for शान्तीभूतो, 193 11^b स्तोता (in Ś$_1$ K$_{1\,2\,4}$) for स्तोभा, 196 15^b रविं गत्वा (in Ś$_1$ K$_{1\,2\,4}$) for अलिङ्गत्वात्, 206 2^a पदम् (in Ś$_1$ K$_{1\,2\,4}$) for परम्, 207 11^d गृहीयाद्विचल मन॰ (in Ś$_1$ K$_{1\,2\,4}$) for निगृहीयाद्विजो मन, 217 33^a दुष्कुलेयस् (in Ś$_1$ K$_{1\,2\,4}$ D$_4$) for दोष्कु°, 221 34^c -नामार्थकरा (in Ś$_1$ K$_{1\,2\,4}$) for -माझार्थकरा, 221 86^a आदो (in Ś$_1$ K$_{1\,2\,4}$) for शुचौ, 222 12^a सर्वविद्या (in Ś$_1$ K$_{1\,2\,4}$) for पङ्क°, 224 1^b भारत (in Ś$_1$ K$_{1\,2\,4}$ V$_1$) for कौरव, 224 22^d मनस्तस्यातिवर्तते (in Ś$_1$ K$_{1\,2\,4}$) for परस्तस्य प्रवर्तते, 227 15^b कामकर्मजवेन (in Ś$_1$ K$_{1\,2\,4}$) for अर्थकामरवेण, 228 10^b प्रबोध- (in Ś$_1$ K$_{1\,2\,4}$) for -प्रतोदो, 228 21^d यष्टिर् (in Ś$_1$ K$_{1\,2\,4}$) for सृष्टिर्, 228 38^a शुद्धि (in Ś$_1$ K$_{1\,2\,4}$) for बुद्धि, 232 15^a विषयान् (in Ś$_1$ K$_{1\,2\,4}$) for मनस्तु, 233 4^d गुह्यमेतदनतर (in Ś$_1$ K$_{1\,2\,4}$) for गह्वर ह्येनदन्तरम्, 235 1^d चार्चयेन् (in Ś$_1$ K$_{1\,2\,4}$) for सुव्रत, 235 7^c उपास्यास्तिथय (in Ś$_1$ K$_{1\,2\,4}$) for तथास्यातिथय, 241 8^b मूले (in Ś$_1$ K$_{1\,2\,4}$) for स्थले, 242 3^d औरसान् (in Ś$_1$ K$_{1\,2\,4}$) for आत्मजान्, 242 6^b खानि ते (in Ś$_1$ K$_{1\,2\,4}$) for वेश्मनि, 243 3^b -देहवित् (in Ś$_1$ K$_{1\,2\,4}$ V$_1$) for -वेदवित्, 245 2^a सवितुग् (in Ś$_1$ K$_{1\,2\,4}$) for सहिताग्, 247 1 the presumably incorrect ref व्यास (in Ś$_1$ K$_{1\,2\,4}$) in place of भीष्म, 247 5^c सौक्ष्म्य (in Ś$_1$ K$_{1\,2\,4}$) for तैक्ष्ण्य, 248 8^d सहवाहन (in Ś$_1$ K$_{1\,2\,4}$) for सपदानुग, 256 7^a श्रद्धावृत्त (in Ś$_1$ K$_{1\,2\,4}$) for °वृद्ध, 256 16^c स्वधर्मवर्त्मस्थितश् (in Ś$_1$ K$_{1\,2\,4}$) for स्ववर्त्मनि स्थितश्, 258 73^b इष्टान् (in Ś$_1$ K$_{1\,2\,4}$) for शिष्टान्, 259 6^a नन्वेत (in Ś$_1$ K$_{1\,2\,4}$) for नास्त्यैतत्, 260 8^a अतुला (in Ś$_1$ K$_{1\,2\,4}$) for उत्तमा, 260 25^c बर्हिर् (in Ś$_1$ K$_{1\,2\,4}$) for हविर्, 260 27^b शकृतासितया (in Ś$_1$ K$_{1\,2\,4}$) for °तामिक्षया, 260 29^a यथार्थानि (in Ś$_1$ K$_{1\,2\,4}$) for यज्ञार्थानि, 260 33^c ब्राह्मणप्रभवो धर्मो (in Ś$_1$ K$_{1\,2\,4}$) for °प्रभवो यज्ञो, 263 4^d धर्मं (in Ś$_1$ K$_{1\,2\,4}$) for धन, 308 128^d किं तन्मुक्तस्य लक्षण (in Ś$_1$ K$_{1\,2\,4}$) for किं तस्मिन्मुक्तलक्षणम्, 308 135^c गृहे शय्या तदप्येका (in Ś$_1$ K$_{1\,2\,4}$) for गृहे शयनमप्येक, 309 17^a काले (in Ś$_1$ K$_{1\,2\,4}$) for लोके, 309 19^a सचित्वानेकम् (in Ś$_1$ K$_{1\,2\,4}$) for °न्वानकम्, 309 25^c परप्रणीतमेतद् (in Ś$_1$ K$_{1\,2\,4}$) for °प्रणेतृनेय, 309 56^d स्वय हि (in Ś$_1$ K$_{1\,2\,4}$) for स्वकर्म, 309 66^d तन्महानिधिं (in Ś$_1$ K$_{1\,2\,4}$) for धर्मसनिधिम्, 309 81^c स्वर्गे कृतावशायस्य (in Ś$_1$ K$_{1\,2\,4}$) for स्वगे कृतावकाशस्य, 310 20^d शरदि (in Ś$_1$ K$_{1\,2\,4}$) for ज्योत्स्नाम्, 311 24^d वेदशास्त्राणि चाभित (in Ś$_1$ K$_{1\,2\,4}$) for राजशास्त्राणि चाभिभो, 313 5^b शास्त्रदृष्टेन कर्मणा (in Ś$_1$ K$_{1\,2\,4}$) for शाश्वत प्रत्यपूजयत्, 313 43^c समादीप्त (in Ś$_1$ K$_{1\,2\,4}$) for ममापीद, 316 11^b श्रेय रक्षेदमत्सरात् (in Ś$_1$ K$_{1\,2\,4}$) for श्रिय रक्षेत मत्सरात्, 319 18^c पचचूलप्रभृतयो (in Ś$_1$ K$_{1\,2\,4}$) for पञ्चचूडाप्रभृतयो, 320 16^a दिव्याम् (in Ś$_1$ K$_{1\,2\,4}$) for रम्याम्, 336 29^{cf} जगाम तपसा योज्य ब्रह्माण लोकभावनम् (in Ś$_1$ K$_{1\,2\,4}$) for जगाम तमस पारं यत्राव्यक्त व्यवस्थितम्

Besides the above selection of peculiar readings, there is another class of readings which are shared by Ś$_1$ K$_{1\,2\,4}$ with T$_2$ and a few other MSS, and which are worth being listed separately, since the MS T$_2$ must have been copied from an exemplar which states that the Śāntiparvan concluded at adhy 320, omitting, therefore, the concluding Nārāyaṇīya portion Thus *from the Rājadharma* 102 10^c शूराश्च कृतविद्याश्च (in Ś$_1$ K$_{2\text{-}4}$ T$_2$ [cf Pañcatantra iv 43]) for शूराश्चपलचित्ताश्च, 105 32^d कौसलाधिप (in Ś$_1$ K$_{1\,2}$ T$_2$ G$_1$) for कोसला°, 121 20^a ब्राह्मणमन्त्रश्च (in Ś$_1$ K$_{1\,2\,4}$ T$_2$ = text) for °मन्त्राश्च, 126 4^b तदा (in Ś$_1$ K$_{2\,4}$ D$_1$ T$_2$) for पुरा *From the Āpaddharma* 133 18^d पराजय (in Ś$_1$ K$_{2\,4}$ T$_2$) for

पराभव, 138 41^c देशेषु (in Ś$_1$ $K_{1\ 2\ 4}$ D_1 T_2) for वेगेषु, 139 82^a एत (in Ś$_1$ $K_{2\ 4}$ T_2) for एतद्, 159 66^a अमानुषेषु (in Ś$_1$ $K_{1\ 2\ 4}$ B_1 T_2) for °षीषु. *From the Mokṣadharma*: 185 3^2 [ऽ]निकेतना (in Ś$_1$ $K_{1\ 2}$ V_1 T_2) for ऽनिकेता, 212 18^d समापन (in Ś$_1$ $K_{2\ 4}$ T_2) for °पना, 215 19^a च (in Ś$_1$ $K_{1\ 2\ 4}$ T_2) for हि, 219 19^d तदा (in Ś$_1$ $K_{2\ 4}$ T_2) for तावत्, 220 71^b इद्र (in Ś$_1$ $K_{1\ 2}$ D_{s1} T_2) for इन्द्र, 263 22^c आदत्त (in Ś$_1$ $K_{1\ 2\ 4}$ T_2) for आवत्त, 313 22^d भवेत (in Ś$_1$ $K_{1\ 2}$ T_2) for स्मृत. It is worth noting that after adhy 320, there is not such constant agreement between Ś$_1$ and T_2, T_2 actually declaring शान्तिपर्व संपूर्णम्.

The Bangālī Version

In all, six MSS B_{0-5} of this version have been used for the first two (i e, the Rājadharma and Āpaddharma) sub-parvans of the Śāntiparvan, and five MSS have been used for the third (Mokṣadharma) sub-parvan.

Of the Rājadharma star-passages in B_0, there are two which are peculiar to the B version alone, viz 138* and 266*, being shared by B_0 with $B_{4\ 5}$, and with $B_{1\ 2\ 4\ 5}$ Da respectively, and two which belong to the V B D group alone viz, 136* and 156*. In the Āpaddharma and in the Mokṣadharma, B_0 has no specific extra passage. As for B_1, in the Rājadharma it gives stars 81* and 103*, both of which are peculiar to it. In the Āpaddharma 408* is the only star passage found in B_1 alone. In the Rājadharma there is no star-passage peculiar to B_2 alone, while in the Āpaddharma there is only one case, 447*, of the kind. As to B_3, it gives — on marg — only one star-passage, 28*, not found in any other MS in the Rājadharma. The only solitary star-passage found in B_3 is 376* (in Āpad), while 403* is found (also in Āpad) in B_3 along with $B_{0\ 5}$ only.

B_4 offers, in the Rājadharma, 140* as the only solitary star-passage, while 138* it shares, with $B_{0\ 5}$ only. In the Āpaddharma, there is no specific extra-passage. In the Rājadharma, B_5 gives 138* shared by $B_{0\ 4}$, and 266* shared by $B_{0-2\ 5}$ — In the Āpaddharma, 403* is shared by $B_{0\ 3\ 5}$ only.

In the Mokṣadharma, B_6 gives 869*, B_7 780*, B_8 718*, and B_9 666* plus 826*, which are severally peculiar to the MSS.

In the Āpaddharma, we have a fixed group of basic sharers namely, $K_{5\ 6}$ V_1 B and Da D_{n1} $_{n3}$ $D_{2\ 3\ 5\ 8}$, as illustrated in 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401*. In the Mokṣadharma, likewise, star-passages are shared by the following group of MSS: K_6 V_1 $B_{0\ 6-9}$ D_{a3} $_{a4}$ D_{n1} $_{n4}$ D_s $D_{2\ 3\ 5\ 8}$, the instances being — 649*, 651*, 786*, 805*, 810*, 813*, 836*, 848*, 851*, 866*, 887*, 891*, 904* and 905*.

Coming to omitted passages in the B version, in the Rājadharma, we have the following cases of non-haplographical omissions: 69 32^{cd} (shared with V_1 B Da), 101 33^{ab} (shared with K_5 V_1 B Da Dn $D_{2\ 3\ 5\ 6\ 8}$), and 126 45^{ab} (shared with K_5 B Da Dn $D_{2\ 3\ 5\ 6\ 8}$). In the Āpaddharma, shared non haplographical omissions are illustrated in 12 136 112–114 (with V_1 $B_{0\ 1\ 5}$ Da) and 140 7^{a} (with $B_{0\ 3\ 5}$). Of shared non-

haplographical omissions in B, in the Moksadharma, the following can be mentioned 12 169 9^{cd}, 11^{ef} and 12^{ef}, with K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Ds_2 $D_{3\ 5\ 7}$ G_2 $M_{1\ 5-7}$

The following transpositions occur in the B version with the sharing MSS noted *In the Rājadharma* 47 20 and 21 with $K_{2\ 4}$ V_1 $B_{0\ 2-5}$ Da Dn $D_{2\ 3\ 5\ 6}$, 47 39 and 40 with V_1 B Da Dn $D_{2\ 3\ 5\ 6}$, 68 15 and 16 with K_1 V_1 B Da Dn $D_{2\ 3\ 5-7}$ T $G_{1\ 2\ 4}$ M, 81 28^{ab} and 28^{cd} with K_5 V_1 B Da Dn $D_{2\ 3\ 5\ 6\ 8}$, and 111 6 and 7 with $K_{4\ 5}$ V_1 $B_{0\ 3-5}$ $D_{2\ 3\ 5\ 6\ 8}$ — *In the Āpaddharma* 12 157 3^{ab} and 3^{cd} with V_1 B Da $D_{5\ 7}$ T $G_{1\ 2\ 5}$ $M_{1\ 3\ 4}$, and *in the Moksadharma* 12 169 11^{cd} and 11^{ef} with K_6 V_1 $B_{0\ 7-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 5}$, 169 12^{ab} and 12^{cd} with K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Ds_2 $D_{3\ 5\ 7}$ G_2 $M_{1\ 5-7}$, 169 13 and $14^{ab\ d}$ with K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Ds_2 $D_{3\ 5\ 7}$ G_2, 220 100^{cd} and 100^{ef} with K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2-6\ 8}$, and 322 3^{ab} and 3^{cd} with K_6 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{2\ 3\ 8}$

Of Appendix passages, B gives No 4 (in the Rājadharma) as also No 28 (in the Moksadharma), which are shared by the entire N Recension, besides No 32 (in the same sub-parvan) shared by N plus T G

The Devanāgarī Version

The Devanāgarī version in the Śāntiparvan includes (i) the version of Arjunamiśra (Da), of Nīlakantha (Dn), and of Vidyāsāgara (Ds), and (ii) the Devanāgarī version represented by the D MSS we have spoken of The composite Devanāgarī manuscripts may be roughly divided into three groups (1) The first is D_1, which frequently agrees with $Ś_1$ K in opposition to other D manuscripts, and might have been with equal cogency classed, under the K version (2) Next, there is the group $D_{2\ 3\ 5\ 6\ 8}$, which generally agrees with B Da Dn Ds (3) Of the remaining Devanāgarī manuscripts, D_7 is in a class by itself, presenting many readings which are almost the same as those of the Southern Recension Groups 1 and 2 are frequently seen in combination, and we accordingly very often get a stock group of agreeing MSS such as B Da Dn $D_{1-3\ 5\ 6\ 8}$

In the Rājadharma, D_1 presents only one solitary star-passage, 120*, and two more with a very limited sharing, namely, 11* (with $K_{1\ 2\ 4}$, $Ś_1$ missing), and 288* (with $Ś_1$ $K_{1\ 2}$) In the Āpaddharma, there are three cases of N minus B viz , 301*, 324* (with $Ś_1$ $K_{1\ 2\ 4}$ $D_{4\ 9}$) and 412* (with $Ś_1$ K V_1 Da Dn_1 n_3 $D_{2-4\ 7-9}$ T G_5)

Turning to the D_2 star-passages in the Rājadharma, we find that, they are shared by the group consisting of $K_{4\ 5}$ V_1 B Da Dn $D_{3\ 5\ 6\ 8}$, as instanced in 48*, 50*, 57*, 229*, 264*, 286*, 291* and 299* — In the Āpaddharma, most of the star passages are also shared by the group consisting of $K_{3\ 5}$ V_1 B Da Dn_1 n_3 $D_{2\ 3\ 5\ 8}$, as exemplified in 309*, 314*, 316*, 319*–322*, 347*, 361*, 379* and 401* — In the Moksadharma, the stars in D_2 are shared by a group consisting of K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 Ds $D_{3\ 5\ 8}$, as illustrated by 649*, 786*, 887*, 891*, 904*, and 905*

D_7, although written in Devanāgarī characters, shows its relationship to the S Recension by the number of exclusively S Recension stars that it gives In the Rājadharma, D_7 gives no less than 59 star-passages common to the entire S Recension, but with no sharer from the N Recension

In the Āpaddharma, D_7 gives two solitary star-passages and ten shared by the S Recension exclusively D_6 appears as the only solitary sharer of D_7 in the following star passages in the Mokṣadharma 707*, 709*, 728*, 739*, 768* and 782* D_7 shares the following stars with the S Recension exclusively 462*, 466*, 468*, 470*, 483*, 485*, 492*, 547*, 586*, 588*, 603*, 634* and 670*

Turning to omissions in D_1, in the Rājadharma, we meet the following omissions without haplography 12 29 85^{cd} (with Ś1 K_1), 47 80*, lines 1–2 (with Ś1 $K_{1-3\ 5}$ $D_{4\ 5}$), 123 2^{cd} (with Ś1 $K_{2\ 4}$), 16 23*, line 2 (with $K_{1\ 2\ 4}$), and 12 1^{cd} (with K_2 alone) — The shared non-haplographical omissions in the Āpaddharma are 162 12^{ab} (with Ś1 $K_{1\ 2\ 4}$), 139 from नराधिप (in 7^b) up to वृद्धि (in 7^d), and 139 8 both, with Ś1 $K_{2\ 4}$, 133 1^{cd} and 136 82 both, with K_2, 163 13^b–14^c (with $K_{2\ 4}$), and 149 70^c–71^a (with K_4)

The shared non-haplographical omissions in the Rājadharma in group II, viz, $D_{2\ 3\ 5\ 6\ 8}$ — are 101 33^{ab} (with K_6 V_1 B Da Dn $D_{2\ 3\ 5\ 6\ 8}$), 126 45^{ab} (with K_6 B Da Dn $D_{2\ 3\ 5\ 6\ 8}$), and 61 19^{cd} (with $D_{3\ 5\ 6}$) In the Āpaddharma, there is not even a single shared omission without haplography In the Moksadharma, the shared non-haplographical omissions are the following 254 12^{ab} (with K_4 V_1 $B_{0\ 6}$ Da_3 Dn_1 n_4 Ds $D_{3\ 8}$), 326 45^{ab} (with K_6 B_0 Dn_1 n_4 Ds $D_{3\ 8}$), and 261 56^{ef} (with B_7) Shared non-haplographical omissions in D_7 in the Rājadharma are 12 16 12^c–13^b (with $K_{1\ 2}$), 101 26^{ab} (with S), 49 41^{ef} (with T G), 14 35 (with T_2 G_1), and 75 19^c–20^d (with G_2) — In the Āpaddharma, the shared omissions without haplography are 12 133 1^d–3^c, 161 37^a, and 165 28^{ab} (all, with S), 138 41–43 (with T_1 $G_{1\ 2\ 5}$), and 153 11^b (with T_1 G_6) Lastly, in the Mokṣadharma, the shared non-haplographical omissions are 169 11^{ef} and 12^{ef} (both, with K_6 V_1 $B_{0\ 6-9}$ Da_3 a_4 Ds_2 $D_{3\ 5}$ G_2 $M_{1\ 5-7}$), 225 14^{ab} (with T $G_{1-3\ 6}$ M_5), 194 10^c–11^d, 210 24^{ef}, 216 15 and 16^{ef}, 326 105^{ef} (all, with T $G_{1-3\ 6}$), 312 24^{ab} (with T $G_{1\ 3\ 6}$), 330 32^{ef} (with T $G_{2\ 3\ 6}$), 169 12^{ab} (with T $G_{1-3\ 6}$ $M_{1\ 5-7}$), 187 19^{cd}, 308 19^{cd}, and 337 40^{ef} (all, with T_1 $G_{3\ 6}$), and, finally, 187 15, 233 7^a–8^b (both, with $G_{1\ 3\ 6}$)

In the Rājadharma, the Appendix I (No 4), given by almost all other N MSS, is absent in D_7, while App Nos 1, 2, 3, 8, 9, 10, 11, 12 and 13 are present in D_7 with the entire S Recension No 6 is peculiar only to D_7 in the D version — In the Moksadharma, D_7 gives No 28, which constitutes exclusively an N Appendix, No 31 and 32, which belong to NS minus M, and No 17 B, which appears to be an S insertion

The Telugu and Grantha Versions

Having its location on the border-line of Northern and Southern India, the Telugu version is too often an indiscriminate blend of the Northern and Southern Recensions, and is rarely of much independent value for Text-critical purposes (cf Ādi, Prolegomena, p LXXII) On the one hand, it is constantly running into the contiguous Grantha version (see T G passages cited below), but rarely into the Malayālam version alone. It is, on the other hand, frequently conflated with N passages, e g , in the Rājadharma, 73*, 79*, 80*, 248* (all, with N T G), and 86*, 261* (both, with Ś K T G) In the Āpaddharma, 429* (with N T G) and 412* (with Ś K T G_5), and in the Mokṣadharma, 524*, 556*, 636*, 788*, 798*, 840*, 860*, 861* and 892* (all conflated with N T G)

T_1 by itself, however, is not entirly free from the Northern element witness for instance, the following passages — 146* (N T_1) in the Rājadharma, and 902* (N T_1 G) in the Mokṣadharma Individual insertions in T_1 are rare, 906* in Mokṣadharma being the only instance, but T_2 gives a number of them e g , 19*, 58*, 170*, 275* in the Rājadharma , 344*, 390*, 392* and 450* in the Āpaddharma , and 456*, 474*, 495*, 656*, 686*, 741* and 773* in the Mokṣadharma

The Telugu and Grantha, as near neighbours, are much more allied than the Grantha and Malayālam T agreements with G are quite frequent, but T or G agreements with M are extremely rare The T G (with D_7) passages are numerous and scattered throughout the text 16*, 41*, 53*, 69*, 74*, 171* and 195* in the Rājadharma , 303*, 345*, 405*, 406* and 424* in the Āpaddharma, and 703*, 745*, 746*, 749*, 752*, 794*, 806*, 807*, 816*, 820*, 822*, 823*, 885* and 886* in the Mokṣadharma

The eight individual MSS falling under the T G versions have, however, vagaries of their own, and very often fall together into such a large number of combinations that, viewed as a whole, it is difficult to make a correct discrimination between their values, or the values of the versions which comprise them Thus, we have

In the Rājadharma —

D_7 T $G_{1,2}$ ins 83* and 84* , D_7 T_1 $G_{1,3}$ ins 85* , D_7 T $G_{1,2}$ ins 87*, 91* ,
T $G_{1,2,4}$ ins 96* , and T_2 G_1 ins 165*, 196*, 240*

In the Āpaddharma —

T_2 G_1 ins 431* (solitary case)

In the Mokṣadharma —

T $G_{1-3,6}$ ins 886* , T $G_{1,3}$ ins 721* and 731* ,
T G_{1-3} ins 723* and 725* , T $G_{3,6}$ ins 761* ,
T G_3 ins 740* ,

T1 G1 3 ins 711*,

T1 G3 6 ins 825*, 896*, 900* and 910*, and

T2 G1 2 ins 883*

It will be seen from the above statement that most of the additional passages in G have crept into it through the intervention of T, that direct accretions (without T) occur only sporadically and these not in G as a whole, but in individual MSS. of the G version These are

G2 — 125* and 218* in the Rājadharma,

G2 — 452* in the Āpaddharma, and

G2 — 459*, 493*, 738*, 767* and 799* in the Mokṣadharma

G3-6 have no specific star-passages of their own.

Turning to omissions in T1, in the Rājadharma, it presents the following shared omissions without haplography 12 101 26^{ab} (with D7 T2 G M), 49 4^{ef} (with D7 T2 G), 122 282*, line 3 (with T2 G1 2 4 M2), 29 121^{bc}, 128^{bc}, 156^{bc} (all, with G), 29 73, 86^{bc}, 92^{bc}, 97^{bc}, 103^{bc}, 112^{bc} (all, with G1 3 4), 47 91*, line 1 (with G1 2), 29 63^{cd}, and 80 2^{a}–4^{b} (both, with G3), and 120 41^{ab} (with G4).

In the Āpaddharma, omissions without haplography are 12 133 1^{d}–3^{c}, 161 37^{a}, and 165 28^{b} (all, with D7 T2 G1. 2 5 M), 138 41–43 (with D7 G1 2 5), 153 11^{b} (with D7 G5), 129 5^{ab} (with T2 G1 2 5 M), 136 from स्त्री (in 18^{a}) up to गुरु (in 18^{b}), and 150 from स्त्री (in 1^{a}) up to गुरु (in 1^{b}) (both, with G5)

In the Mokṣadharma, shared non-haplographical omissions are 169 12^{ab} (with D7 T2 G1-3 6 M1 5-7), 194 10^{c}–11^{d}, 210 24^{ef}, 216. 15, 16^{ef}, 314 5^{cd} and 3-6 10^{ef} (all, with D7 T2 G1-3 6), 312 24^{ab}, 330 64^{cd} (both, with D7 T2 G1 3 6), 187 19^{cd}, 308 19^{cd}, 337 40^{ef} (all, with D7 G3 6), 177 38^{ab} (with T2 G1-3 6 M5), 213 11^{ab}, 256 22^{cd}, 326 34, 70^{cd}, 335 4^{cd} (all, with T2 G1-3 6), 306 36^{d}–37^{a} (with T2 G1 3 6), 292 31^{cd} (with T2 G3 6), 173 12^{ab} and 241 7–8 (both, with G1 3 6), 284 12^{cd} (with G1 3), 316 51–52 (with G1 6), 177 33^{bc} (with G2 3 6), 306 75^{cd} (with G3), and 292. 16^{c}–24^{d} (with G6)

As to the Appendix passages, in the Rājadharma Nos 1, 2, 3, 8, 9, 10, 11, 12 and 13 are found in T1 being shared with D7 S, whereas No 4 is shared by D7 T G1 2 Appendix I, No 5 and No. 7 are absent in T1 While No 5 is found in T2 alone*

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* In the Rājadharma, adhyāya 40 describes the installation of the great Yudhiṣṭhira on the throne At the end of this adhyāya, the MS T2 alone inserts a longer additional passage of eighteen lines containing mainly a sort of phalaśruti which is inserted usually either at the end of the Parvan or at the end of sub parvan. But here, at the end of adhyāya 40, the case is quite different Hence it is quite inappropriate to insert a longer passage at this stage The MS T2 does not end here It nevertheless does contain also the subsequent portion of the Rājadharma It would appear that the Shastrin scribe who copied T2 thought it appropriate to insert a phalaśruti passage on this memorable and auspicious occasion

In the Mokṣadharma, we find in T_1, App I, No 17 B (with D_7 T_2 $G_{1-3\ 6}$ M_6), No 27 (with $G_{3\ 7}$), No 31 (with D_7 T_2 $G_{1-3\ 6}$), and No 32 (with $K_{1\ 2\ 4\ 6}$ V_1 $B_{0\ 6-9}$ Da_3 a_4 Dn_1 n_4 D_s $D_{2\ 3\ 5\ 7\ 8}$ T_2 $G_{1-3\ 6}$) — the M version being conspicuous by its absence in the last two cases In all other respects, the other MSS in the G version agree with T_1 Hence it is not necessary to record them here

The Malayālam Version

The comparative purity of the Malayālam version, which is located and isolated in the extreme south-west (like the Śāradā version in the extreme north-west), is shown, on the one hand, by its almost entire freedom from the large number of additional passages which encumber the T G and the Vulgate, as also by its independent agreement, on the other hand, with the Śāradā version It will suffice to say that, in its general agreement — sometimes with $Ś_1$ K and sometimes with B — M has kept itself largely free from the T G passages mentioned above While forming an integral part of the Southern Recension, the Malayālam version likewise has its own peculiarities, which distinguish it clearly from the T G versions, as regards insertions Here is a list of T G insertions, which are found lacking in the Malayālam version 16*, 41*, 53*, 69*, 74*, 171*, and 195* from the Rājadharma, 303*, 320*, 405*, 406*, and 424* — all with D_7 T G — from the Āpaddharma, and 703*, 745*, 746*, 749*, 752*, 794*, 806*, 807*, 816*–820*, 822*, 823* and 886* from the Mokṣadharma On the other hand, M also presents a certain number of specific insertions which are not known to the Telugu and the Grantha versions such, for example, as 17*, 95*, 98*, 135* and 143* — shared by M_1 with M_3 in the Rājadharma, 305*, 416*, 426*, 451* and 453* — shared by M_1 with $M_{3\ 4}$, and 454* — shared by M_3 with M_1 in the Āpaddharma, and, finally, 584*, 671*, 697*, 726*, 737*, 760* and 792* by M_{1-7} in the Mokṣadharma

In the Āpaddharma, M_2 has 400* and 436* as solitary star-passages M_6 gives in the Mokṣadharma, 10 star-passages peculiar to itself, these being 472*, 587*, 692*, 698*, 712*, 776*, 796*, 801*, 894* and 897* M_7 gives two solitary star-passages in the Mokṣadharma 710* and 917*

Turning to omissions in the Rājadharma, it is somewhat curious that four omissions (49 41^{def}, 91 27^{bc}, 110 15^{cd}, and 124 69^{ab}) are non-haplological and shared by the M version alone, 111 259*, lines 1–2, being non-hapl and common to M plus G_1 — In the Āpaddharma, the omission of 12 129 $5^{a'}$ belongs to the entire S, while the following three omissions belong to D_7 S 133 1^{d}–3^{c}, 161 37^{a}, and 165 28^{ab} (all, non-hapl) The following three omissions are shared by $M_{2\ 8}$ with M_1 136 117^{ef}, 156 5^{d}–6^{a}, and 163 15^{ef}, while 162 39^{ef} is shared by $M_{3\ 4}$ with M_1 The omission of 160 83^{cd} is common to M plus T_2 G_1, while 165 2^{cd} and 23^{c}–24^{b} are shared by M_3 with M_1 alone — In the Mokṣadharma, quite a large number of omissions in M_1 are limited to the entire M version, namely, 12 169 13^{cd}, 23–24, 32–33, 35–36, 278 16–17, 292 14^{ab}, 299 16,

308. 87^{d}–88^{a}, 309. 29^{a}, as also from मनो (in 29^{b}) up to द्रुत (in 29^{c}), 314. 45, and 332. 21 —all, without haplology. The following omissions have a solitary sharer absent from the M version: thus M minus M_6 in 169. 34, 262. 15^{c}–16^{b}, 308. 86^{bc}, and 336. 31^{cd}: all, non-haplological. Some are more or less sporadic cases with several mixed sharers: for example, 312. 31–32 (hapl., with $Ś_1$ $K_{1.2.4}$ M_{1-7}), 261. 5^{d}–6^{a} (hapl., with $Ś_1$ $K_{2.4}$ $M_{6.7}$), 335. 68^{a}–69^{b} (hapl., with $K_{1.2.4}$ $M_{1-6.7}$), and 293. 47^{c}–49^{b} (hapl., with $K_{2.4}$ M_{1-7}).

As to transpositions in the M version, in the Rājadharma, the two cases—92. 49^{ab} and 49^{cd}, as also 50^{ab} and 50^{cd} —are common to D_7 S, while four more are shared by the majority of MSS from both the recensions: 29. 39^{abcd} and 39^{ef}; 111. 11 and 12, 68. 15 and 16, and 68. 27 and 28. —In the Āpaddharma, there are two transpositions common to D_7 S, viz., 137. 62^{ab} and 62^{cd}, and 149. 91^{cd} and 92^{ab}, and two more are found shared with S MSS along with a few sporadic N MSS: namely, 131. 10^{cd} and 10^{ef} (with K_3 $D_{4.7}$ S), and 157. 3^{ab} and 3^{cd} (with V_1 B Da $D_{5.7}$ T $G_{1.2.5}$ $M_{1-3.4}$). In the Mokṣadharma, M_1 also has two transpositions: 254. 12^{ab} and 12^{cd} (shared with $K_{1.2.6.7}$ B_{7-9} Da_4 $D_{1-7.9}$ T $G_{1-3.6}$ M_{5-7}), and 319. 15^{ab} and 15^{cd} (shared with M_{5-7}).

As to the Appendix passages in M_1, Nos. 1–3 and 8–13 in the Rājadharma are found common to D_7 and the entire S.

Regarding the status and merit of the Malayālam version in general, P. P. S. Sastri writes in the Introduction (p. iii) to his edition of the Āraṇyaka-parvan as follows: "Not having been subject to Nāyak influence in any manner whatsoever, the tradition handed down by the Malayālam manuscripts preserved the Grantha text in a purer and more unmixed form than even some comparatively early Grantha manuscripts, as the Malayālam MSS. do not at all seem to have come into contact with the Northern Recension until very recent times." With reference to this remark, Dr. V. S. Sukthankar observes: "this is in substantial agreement with what I had stated in my Prolegomena* to the Ādiparvan regarding the Malayālam version, namely, that it is "the best Southern Version"." This does not mean, of course, that it is necessarily the best version of the Epic deserving acceptance everywhere.

THE RECENSIONS OF THE ŚĀNTIPARVAN

The seven versions of the text-tradition of the Śāntiparvan that we have thus far studied group themselves into two main Recensions: the Northern consisting of the first four versions: Śāradā, Kashmirian, Bengali, and Devanāgarī, and the Southern, consisting of the last three versions: Telugu, Grantha and Malayālam.

There are some twenty-one additional passages (a total of 534 lines) presented by the *entire* Northern Recension, with the exclusion (or inclusion) of a few sporadic MSS., which we might ignore for our present purpose.

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* Ādiparvan, Prolegomena, p. LXXIII.

Rājadharma — Fifteen star-passages 4*, 10*, 20*, 23*, 24*, 37*, 45*, 73*, 146*, 160*, 237*, 249*, 257*, 296* and 297*, plus Appendix No 4 (lines 64)

Āpaddharma — None covering the entire recension

Mokṣadharma — Four star-passages 490*, 653*, 756*, 852*, plus Appendix No 28 (lines 435)

The Early-Northern group gives ten extra passages (a total of 22 lines), namely

Rājadharma 11*, 241*, 288* = 3 star-passages, as also seven from the

Mokṣadharma 593*, 622*, 856*, 857*, 868*, 884*, 907*, making a Total of 10 stars

The Late Northern group as a whole gives 169 added passages (a total of 327 lines)

Rājadharma — 7*, 8*, 25*, 40*, 46*, 48*–52*, 57*, 65*, 66*, 71*, 72*, 75*, 78*, 89*, 91*, 93*, 100*–102*, 105*–108*, 112*–116*, 119*, 130*, 132*, 133*, 136*, 152*, 156*, 183*, 186*, 204*, 211*, 213*, 229*, 262*–265*, 270*, 271*, 286*, 287*, 291*, 295*, 299*, 300* Total stars 57

Āpaddharma — 307*, 309*–312*, 314*, 316*, 317*, 319*–322*, 347*–350*, 357*, 358*, 361*, 363*–366*, 368*, 370*, 372*–374*, 379*–381*, 383*, 385*, 386*, 388*, 396*, 397*, 401*, 402*, 409*, 413*, 414*, 422*, 427*, 435*, 439*, 440* Total stars 47

Mokṣadharma — 458*, 475*, 488*, 491*, 496*, 499*, 500*, 503*, 509*, 520*, 540*, 559*, 626*, 631*, 649*–651*, 654*, 675*, 684*, 685*, 689*–691*, 693*–695*, 701*, 706*, 715*, 716*, 735*, 736*, 743*, 747*, 750*, 753*–755*, 769*, 771*, 775*, 786*, 787*, 790*, 795*, 805*, 809*, 810*, 813*–815*, 833*, 836*, 838*, 846*, 848*, 851*, 866*, 876*, 887*, 891*, 901*, 904*, 905* Total stars, 65

The additions presented by the M Version are only eight, three extra passages in the Āpaddharma — 305*, 378*, 416*, and five in the Mokṣadharma, 671*, 697*, 737*, 760* and 792* (a total of nine lines) The additions by the S Recension as a whole (with D_7 from the D version) is a formidable list of no less than 918 lines (including nine App passages)

Rājadharma — 13*, 14*, 21*, 26*, 27*, 29*–32*, 35*, 47*, 62*, 109*–111*, 122*, 126*–129*, 134*, 139*, 141*, 142*, 144*, 153*–155*, 157*–159*, 163*, 164*, 166*–169*, 173*, 175*, 178*–181*, 184*, 185*, 187*–193*, 198*–201*, 203*, 208*–210*, 223*–226*, 228*, 230*, 232*, 236*, 239*, 242*–245*, 247*, 252*, 254*, 255*, 259*, 260*, 267*, 268*, 272*–274*, 277*–283* Total stars, 91

Appendix passages 1–3 and 8–13 total lines, 465

Āpaddharma — 315*, 343*, 360*, 389*, 417*, 418*, 421*, 438*, 442*, 446*, 449* Total stars, 11

There is no additional Appendix passage in the Āpaddharma

Mokṣadharma — 462*, 466*, 468*, 470*, 483*, 485*, 492*, 508*, 547*, 586*, 588*, 634*, 670*, 674A*, 683*, 696*, 729*, 742*, 744*, 748*, 759*, 800 , 811*, 890* Total stars, 24

There is no additional Appendix passage in the Mokṣadharma

The added stuff is somewhat repetitious Some of the added lines are substitute lines, but allowing for them as also for the genuine omissions found in the entire S recension, that recension, as is clear, betrays a tendency towards inflation, which, in the Northern recension, is much subdued

Most of the cases where the Southern Recension uniformly gives a variant reading, differing from that of the Northern, are normally indicated in the text by the convenient device of the wavy line It would be easy, therefore, to see how the accepted text, in a large number of cases, is superior to the rejected readings (discernable by the wavy lines) The notes furnish, where necessary, comment on the rejected readings

As to the Appendix passages in the Rājadharma, the addition No 4 (64 lines) is given by the entire N Recension, containing Yudhiṣṭhira's rejected proposal to renounce the kingdom and retire to the forest, in which connection is related to Arjuna the "Yayātigāthā" Nos 6 and 7 in the Rājadharma are given by D_1 T G_{1-8} and by D_{2-6} respectively Nos 17 A, B, C in the Mokṣadharma are given by the Kumbhakonam ed and Cv — All these passages, it is worth noting, extol Kṛṣṇa's greatness

Nos 6 and 7 describe in detail the Ten Avatāras of Lord Kṛṣṇa In No 17 A, Bhīṣma describes in detail the विष्णुतत्त्व or the true nature of Viṣṇu, when Yudhiṣṭhira requested him to narrate once again the greatness of Keśava Yudhiṣṭhira further requests Bhīṣma, in No 17 B, to enlighten him on the question as to whose remembrance at the time of death would secure *mukti* or salvation In the other passage, No 17 C, Yudhiṣṭhira again asks — विष्णोस्तत्त्व यथाख्यात को विद्वाननुवेत्ति तत् । Bhīṣma in reply describes the greatness of the Bhagavat as narrated in detail by Garuḍa.

In the Mokṣadharma, Nos 14–16, 17A, 17C, 18-26 and 30 are given by the Kumbhakonam edition and by the commentary of Vādirāja alone But the passages from the edition (included in our Appendix passages) are not supported by any MSS that were available for the present edition.

In No 15, Yudhiṣṭhira inquires

ससारचक्रे लोकाना निर्वेदो नास्ति कि न्विदम् ।

Bhīsma in reply gives in detail the entire dialogue between Nibandhana and Bhogavatī In the other passage — No 18 — Bhīsma gives in detail the जनकपञ्चशिखसंवाद (the dialogue between Janaka and Pañcasikha) In the added passage 19, the जनकोपाख्यान (the story of Janaka) is narrated The passages 20, 21 give in detail the सुवर्चलोपाख्यान (story of Suvarcalā) App No 28 (of 435 lines) is common to the entire N Recension The passage gives a varying account of the destruction by Vīrabhadra of the sacrifice of Daksa This is the longest amongst the App passages, covering 32 pages of the edition

CONTENTS OF THE ŚĀNTIPARVAN

The Śāntiparvan is the longest and, philosophically, the most important of the eighteen Parvans of the Great Epic It is divided into three Sub-parvans (i) the Rājadharma, the main topic of which, subsequent to the coronation of Yudhisthira following upon the Kuru-Pāndava War, is the advice imparted to the new King regarding the duties of the Ruler towards his subjects in normal day-to-day life The sub parvan numbered (ii) treats of the duties of the King in abnormal times of stress and struggle, it being appropriately named the ' Āpad-dharma ', the word *āpad* denoting difficulties internal as well as external Lastly follows (iii) the Moksadharma, detailing the correct science and method of securing release from worldly concerns, and obtaining 'salvation', when the time is ripe and the mind prepared for the same All these instructions are made particularly effective by the insertion of apt stories, parables, and anecdotes, which constitute the main interest of the present Parvan, and they afford ample and reliable material for building up the social, political, religious, as well as philosophical history of Ancient India as existing at the time of the Epic

The first thing that fell to the lot of the surviving victors was the performance of obsequies for the dead, whose number is stated to be (Strīparvan, 26 9–10) 166 crores, 44 thousand, one hundred and sixty-five, the rites being performed on the banks of the holy river Bhāgīrathī, and continuing for over a month, after which the mourners return to the Capital Thousands of brāhmanas and sages, with Nārada and Vyāsa at their head, congratulated Yudhisthira upon the great triumph that he had achieved, but Yudhisthira was not gratified at the victory which — as he says — was no real victory at all (12 1 15^{cd}) —

जयोऽयमजयाकारो भगवन्प्रतिभाति मे ।

— inasmuch as, besides involving the death of hundreds and thousands of sons, grandsons, friends, and relatives, it has occasioned the death of Karna, who turned out to be their own eldest brother " We might have conquered the earth, but where are they who ought to have been with us to enjoy the fruits of the victory " (12 7 6ff) ?

To this contention, Arjuna makes the reply that Yudhisthira could have argued and decided that way *before* the commencement of the fight, but now that the Great War

has been fought and won, the honour and responsibility of being the 'Earth's Ruler' devolve upon Dharmarāja, and he ought not now to shirk his obvious duty*

As Arjuna's argument did not convince Yudhiṣṭhira, Bhīma now puts in a word Says he — If we had at all anticipated this your post-war change of mind, we would not have begun the war at all (12 10 4–5) Your present conduct is like that of a person who, having killed his enemy, himself commits suicide (12 10 12) Bhīma accordingly avers that Yudhiṣṭhira ought not to fail in his duty (12 10 26[cd])

तस्मात्कर्मैव कर्तव्य नास्ति सिद्धिरकर्मण ।

Thereafter, the brothers Nakula and Sahadeva put in a few words, and then comes the turn of Draupadī (12 14), who appeals to Dharmarāja not to ignore the sufferings that his brothers had passed through in the *vanavāsa* or forest residence preceding the War, and in the War itself, where they have lost their sons, grandsons, colleagues, and friends Is it not just and proper that they should obtain their deservedly-won reward (12 14 9)? This can come to their lot only if — after you are crowned king — they secure opportunities for working towards the good of the suffering subjects, and for discharging their religious obligations (12 14 11), besides helping yourself, as the head of the kingdom, to impose chastisement upon the evil-doers and afford protection for the good (12 14 16[ab])

असता प्रतिषेधश्च सता च परिपालनम् ।

My mother-in-law, Devī Kuntī, had assured me that I could always depend upon you for securing the highest happiness (12 14 30)

अनृत माब्रवीच्छ्वश्रू सर्वज्ञा सर्वदर्शिनी ।
युधिष्ठिरस्त्वा पाञ्चालि सुखे धास्यत्यनुत्तमे ॥

Are these words of my all-wise and all-knowing mother-in-law, I wonder, going to prove false? You have won the entire earth and are now, I am afraid, going to turn it into an abode of sorrow, rather than into the home of happiness, as I expected it to be

Arjuna, thereupon, once more puts in a word to say that they all desire to have Yudhiṣṭhira installed as king — not with a view to give to this or that man or woman, or to a class or community of them — some sort of a status or happiness, but because they desire the entire community of people to acquire, under King Yudhiṣṭhira's benign and orderly rule (Rājadanda), a moral and spiritual status which could help each and all to achieve the goal of human existence (12 15 43)

दण्डे स्थिता प्रजा सर्वा भय दण्ड विदुर्बुधा ।
दण्डे स्वर्गो मनुष्याणा लोकोऽय च प्रतिष्ठित ॥

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* This way of arguing shows that Arjuna had not forgotten the teaching of the *Bhagavadgītā*

In spite of all these noble words coming from his wife and brothers, Yudhisthira still wondered whether their real inward motive was self-interest and nothing else, and he remarks (12 17 11)

यश्चेमां वसुधां कृत्स्नां प्रशासेदखिलां नृप ।
तुल्याश्मकाञ्चनो यश्च स कृतार्थो न पार्थिव ।

quoting further the famous words of Janaka (12 17 18) recommending self abnegation

अनन्त बत मे वित्त यस्य मे नास्ति किंचन ।
मिथिलायां प्रदीप्तायां न मे दह्यति किंचन ॥

Hitherto the discussion with Yudhisthira was carried on by the five brothers and Draupadī The sage Devasthāna, one of the audience, puts in a word at this stage, pointing out the possibility — if Yudhisthira accepts the kingship — of his performing several *yajñas* these being the best possible use of wealth This view was also endorsed by Arjuna (12 22) As Yudhisthira kept silent, the sage Vyāsa now put in a word in defence of the Grhasthāśrama, pointing out that the world cannot go on without having adequate following for that *āśrama*, and without a rigorous discharge of the duties belonging to it, mentioning in that connection the noble instance of king Hayagrīva (adhy 25) Yudhisthira, nevertheless, pleads that the grief consequent upon the loss of so many lives of dear and near relatives and of worthy teachers and friends does not give him the mood and the courage to accept the kingship

Since even the words put in by Vyāsa were not able to carry conviction to Yudhisthira, Arjuna makes an appeal to Krsna to come to the rescue Krsna thereupon narrates the well known stories of the Sixteen Kings of the past, for which see the detailed note on page 650 The mention of such a list of celebrated kings of old is first found in the Anukramanī Parvan 1 1 166–170, the narrator being there said to be sage Nārada The stories recur — though there was no time for their narration — in the Dronaparvan, where Bhrgu influence is in evidence Bhrgu, although alive and not a Cakravartin, being included amongst the list of ancient and glorified kings The main theme in the Dronaparvan is that death is inevitable The sixteen stories fit the context of the Śāntiparvan, being intended to convince Yudhisthira that there are high ideals to be reached by correctly discharging the duties of the king

Finding that normal *vyāvahārika* arguments did not appeal to Yudhisthira, Vyāsa raises the level of the discussion How far is man responsible for the acts, good or bad, that he commits (12 32 11ff)? Has everyone a set of duties ordained for him by nature, God or Śāstra, or devolving upon him through specific circumstances of the case? Or is it all a matter of sheer chance? And assuming that the responsibility — to some extent at least — devolves upon the individual doer, can he avoid the consequential sin by appropriate atonement of some sort? In whatever way we decide the

question, it ought to be clear, says Vyāsa, that Yudhiṣṭhira's present proposal of sheer abnegation can never be the correct way Granted that a great war and its inevitable carnage and suffering is not an ordinary and negligible happening (adhy 33), one has to ascertain in all cases the real inner motive that impelled the fighters was it their own self-seeking, or was it a righteous attempt to oppose self-seeking in others ? It is not impossible that, in opposing the unrighteousness, one might be compelled at times to act unrighteously himself, but, in that case, one can atone for it later The sin would not be the doer's if he honestly performs the atonement (12 32 22-23)

Yudhisthira thereupon points out to sage Vyāsa that the aftermath of a frightful war like the one that has just ended is indescribably tragic Sage Vyāsa in reply (adhy 34) asks Yudhisthira not to forget that the loosing party did commit sins of which they had to suffer the consequences (12 34 8) This happened also in the ancient war between the Gods (*Devas*) and the Demons (*Asuras*), where — it is worth noting — some learned Brahmans, well-versed in the Vedas, took the side of the Asuras and were killed by the Gods Accordingly, it is to be noted that (12 34 18, 20) —

धर्मव्युच्छित्तिमिच्छन्तो येऽधर्मस्य प्रवर्तका ।
हन्तव्यास्ते दुरात्मानो देवैर्दैत्या इवोल्बणा ॥
अधर्मरूपो धर्मो हि कश्चिदस्ति नराधिप ।
धर्मश्चाधर्मरूपोऽस्ति तच्च ज्ञेय विपश्चिता ॥

Your duty, after assuming royalty, would of course be, by way of an atonement, to perform some holy sacrifice (*kratu*) Indra, after his victory over the demons, performed a hundred such *kratus* and so acquired the name *Śatakratu* Furthermore, after being installed as the King, make it a point to visit the countries of those who had suffered in the War, instal legal heirs in their kingdoms, and look to their all-round welfare (12 34 31ff)* Later Yudhisthira is anxious to know in detail the correct duties of the king in the normal and extra-normal times To that, sage Vyāsa, looking at Nārada and expecting approval from him, suggests that the most fitting person to give all this advice is Bhīsmācārya, now lying on the "Bed of Arrows" (*saraśayyā*), awaiting the proper time to abandon his mortal coil Yudhisthira was, at first, somewhat reluctant to approach Bhīsma because they had on the tenth day of the battle, shot arrows at Bhīsma from behind Śikhandin (6 114 13, 23, 46ff) Said Yudhisthira (12 38 19) —

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* At this stage there is inserted a discussion as to which unrighteous actions have which specific atonements (*prāyaścittas*) prescribed for them (adhy 35-36), also, what are permissible edibles and what are prohibited edibles (adhy 37) This, in due course, raises a more extensive problem about *Rājadharmas* (12 38 1ff) or Royal Duties, which forms the principal topic of the Rājadharma Sub parvan, the duties in times of stress (āpad), which forms the topic of the next Sub parvan, the Āpaddharma, following in due course This प्रायश्चित्त discussion does not quite fit in with the main topic before us It is such topics raised also in other parts of the present Parvan, that later gave rise to a separate additional Parvan named the Anuśāsana

घातयित्वा तमेवाजौ छलेनाजिह्मयोधिनम् । उपसप्रष्टुमर्हामि तमहं केन हेतुना ॥

"I brought about Bhīsma's fall through deceit what justification is there for me to seek advice from him by asking questions?" —Since, however, there was no other alternative left, Yudhiṣṭhira was persuaded to do so, and then it became evident that the questioning could be done only after the Coronation for, Yudhisthira had to be himself a king before he could with propriety ask questions concerning the duties of the king

So the Coronation was decided upon Yudhisthira mounted the chariot to which were yoked sixteen white bulls, Bhīma taking the charioteer's seat, Arjuna holding upon Dharmarāja's head the white umbrella (*chattra*) shining like the full moon, while Nakula and Sahadeva held chowries on either side Next followed, in due order, the ladies including mother Kuntī, Draupadī, Subhadrā and the rest At the head of the procession was a vehicle borne by men, in which Dhrtarāstra and Gāndhārī had their seats The procession was welcomed by all the citizens in the Capital, the different gates of which were all appropriately decorated Blessings and praises filled the atmosphere in every direction

There was, however, amongst the crowd, the demon Cārvāka, the friend of Duryodhana, who, disguised as a Brāhmana, declared that all these Brāhmanas (pointing towards them) had authorized him to question Yudhisthira as to how he was entitled — after having brought about the death of so many of his relatives — elders as well as youngsters — to assume the kingship? "Your proper reward ought to have been death rather than kingship" Yudhisthira was about to apologize, when the assembled Brāhmanas recognised who the speaker was, and cursed him, and the curses acted like Indra's thunderbolt and caused the demon's immediate death Krsna consoled Yudhisthira by relating the early history and career of Cārvāka, and mentioned how Cārvāka's present death was an already foreseen event (12 39 39ff)

Adhyāya 40 describes the Coronation ceremony of Yudhisthira, the holy water being poured upon his head, and upon that of Queen Draupadī, by sage Dhaumya* and other assembled Brāhmanas (12 40 12ff) There followed plentiful gifts to the Brāhmanas, who showered their blessings in response There were likewise performed Śrāddha ceremonies for those kins and relatives that had perished in the Great War

After the completion of the Coronation ceremony and its necessary accompaniments, Yudhisthira offers his grateful thanks to Śrīkrsna, praising him by the recitation of his 101 names† (adhy 12 43) The Palace residences, formerly occupied by Duryodhana and his brothers, were now duly occupied by Dharmarāja and his brothers

* Most MSS except Ś1 K1 2 make Krsna himself pour the coronation water, but that is hardly correct see note to 12 40 14

† It is to be noted that the name Nārāyana is not amongst these 101 names

There were also made further necessary arrangements for the residence and comfort of Dhṛtarāṣṭra, Gāndhārī, Vidura and the other elderly persons Precautions were likewise taken for the proper and regular discharge of the normal religious as well as political duties

Next day, at early dawn, Yudhiṣṭhira went to pay his first formal visit to Śrīkṛsna at his residence Śrīkṛsna was already up and seemed engaged in some meditation This took Yudhiṣṭhira by surprise, and, after the completion of the meditation, he asked Śrīkṛsna as to what could possibly have been the object that had engrossed his mind Śrīkṛsna replied (12 46 11) "It was Bhīsma lying upon the 'bed of arrows' on the battle-field who, I discovered, was engaged in a devoted concentration upon myself,* and I could not help my thoughts being engrossed all-in-all by Bhīsmācārya He knows the present, the past, as well as the future He knows the true *dharma* and has been, in his action throughout his life, an example for all to follow We must now go and meet him" Thereupon, Krsṇa and Sātyaki, seated in the chariot driven by Dāruka, as also Yudhiṣṭhira with his four brothers, accompanied by Kṛpācārya and others, make ready to visit the battle-ground of Kuruksetra† From morning to evening since the day of his fall, Bhīsma seems to have utilized his time in meditating upon Śrīkṛsna In the present edition the salutations to Kṛsna by reciting his specific names are contained in just 32 ślokas (23–54), the last name by which Kṛsna is addressed being "Sarvātman", and just as that name is recited, Śrīkṛsna completes the journey‡ and stands near Bhīsma's *śarasayyā* or bed of arrows

Kṛsna next relates to Bhīsma the purpose of their coming from Hastināpura. It was to find the most qualified person to instruct Yudhiṣṭhira into the Duties of the King, and in allied problems pertaining to Rājadharma In order to enable Bhīsma to do so, Kṛsna grants also to the moribund old hero sufficient stamina and relief from bodily agony, so that he should be able to remember ancient *itihāsas*, and cite Śāstras and thereby effectively play the rôle of the Teacher, and complete the instructions which Yudhiṣṭhira was most anxious to receive from him The regular session with

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* Bhīsma's *dhyāna* is known as the *Bhīsmastavarāja* (12 47 10–63) In the present edition, it occupies just 32 slokas In the edition of the *Bhīsmastavarāja* now popularly current, it is much more amplified, and gives one hundred and eight names, as 108 is a sacrosanct number

† Incidently, it has to be mentioned, that in the course of the first day's journey between the Capital and the battle ground, Krsna is made to tell, upon their passing by what were known as the रामह्रदs, or Lakes filled with the blood of the Ksatrīyas, how Bhārgava Rāma had made the earth निःक्षत्रिया This is one of the several "Bhrgu" insertions in the current Mahābhārata (12 48–49)

‡ The distance between Hastināpura situated on the Ganges, and the Kuruksetra near the rivers Drsadvatī and Sarasvatī where Bhīsma was lying on the Śaraśayyā, must have been about one hundred miles The audience used to go and return every day, as is clear from 12 52 30–33, where, at sunset, the audience rises to return home upon the conclusion of the first day's conversation

Yudhisthira's questions and Bhīsma's apt replies to them begins from the next day for a select and qualified audience

The advice, offered by Bhīsma to King Yudhisthira, falls into two parts the duties of the ruling king in normal times (Rājadharma, 12 56 10 onwards), and the king's duties in times of stress (Āpaddharma) * While undertaking the discharge of these duties, the king ought not to be negligent of his own personal *cum* ethical *cum* spiritual duties , and these are discussed at considerable length in the concluding part named the Moksadharma These instructions are enlivened by ancient tales†, and there is in them much useful and original matter comparable to what is available in ancient books on politics like Kautilya's *Arthasāstra*

Before proceeding to discuss the duties of the King, most European writers — for example, Plato, Aristotle, Locke, Hobbes, Rousseau, Burke, Spencer and others — take up the problem as to the Origin of the State The author of the present Epic does the same, and it would be instructive to compare what it has to say with the theories of the above-named Western writers, ancient as well as modern

Plato, for instance, tells us that the State arises out of individual needs, and is organized on the principle of division of labour, the division occasionally leading to conflict, and so requiring the imposition of control In the same tone, Paine declares that while Society is produced by our wants, Government comes into being through our wickedness Locke speaks of the inherent equality of man in the State of Nature, which, however, by what Rousseau terms an "original social contract" man agrees to surrender in exchange for certain benefits which he hopes to derive by living as a corporate member of the social organism, without thereby sacrificing his innate freedom For, as Rousseau explains, "Each, giving himself to all, gives himself to nobody" This original "Social Contract", the date of which — as Carlyle slyly complains — our amiable Jean Jacques has forgotten to give us, was later violated by greed and by abuse-of-power with the result, as Rousseau observes, that man, born free, comes everywhere to be in chains Christian Theists attribute this result to man's Original Sin, which converted the Society, which was meant to be a blessing, into Government which can at best be called a necessary evil Others, like Hobbes, discarding the fiction of an original state of blessedness, assert that the natural state of man is that of antipathy and conflict, so that all talk of an inherent sense of wrong and a latent aspiration for justice is a mere fiction created by interested parties

All these theories are based upon the assumption of man's inborn freedom and

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* These two sections are merged into one section in the Maithilī Bengālī version, as well as in several Southern MSS

† An alphabetical register of these different topics and tales will be found provided in an addendum to the Āpaddharma Volume, pp cxlv–clxiv

equality But man is everywhere born as a helpless, wailing, whining mass of flesh, which cannot exist even one moment as an entity claiming equality with those around him, since these can, in a mere twinkle, and in sheer sport, wipe him out of existence That this does not normally happen is because, as Aristotle pointed out long ago, the whole is prior to the part the State is prior to the Family, and the Family prior to the Individual Theories that contemplate man as an isolated individual on some desert island — whether in a state of war or amity is an unimportant detail — are, therefore, fallacious The History of Mankind does not begin with the Individual, but with the Family, and Family is the State in miniature The political history of Man, according to ancient Indian writers, ought to begin with a given — or, as Bhīsma puts it — with a Divinely created and Divinely ordained — State, in which the individuals are granted perfect freedom of the will, along with certain internal and external checks upon the exercise of that freedom — call them Conscience, the Voice of God, or His Revealed Code It is with such a kingless State, divinely created and divinely regulated, that Bhīsma begins the history of human polity cf 12 59 14 —

नैव राज्य न राजासीन्न दण्डो न च दाण्डिक ।
धर्मेणैव प्रजा सर्वा रक्षन्ति च परस्परम् ॥

This leaves the onus for such evils as are bound to creep into that polity upon an incorrect exercise by man of his divinely-gifted Free Will, or, to put it otherwise, to his inherent prerogative of making mistakes To begin human history with an original state of animosity and conflict — a struggle for existence — is showing scant courtesy to the Creator, but to endow man with freedom — even with freedom 'free to slay itself'— is to shift (and correctly shift) the onus of the evil in the world away from God's own shoulders, while to pretend that the evil is only the other side of the shield, and so get rid of the problem of the evil in God's fair creation (as some ultra-monistic Philosophers want to do) is utterly unrealistic, comparable to the ostrich's refusal to see the arrow that is going to kill it When, in that original kingless State, evil dominated and transcended the limits of human endurance, Prajāpati, Bhīsma tells us, intervenes for the benefit of the distressed Humanity, lays down a Code, and commissions a duly accredited Person — King Vainya — to see to it that the Code is put into operation and respected It is to this *subsequent* stage that the Theory of (the so called) "Social Contract" belongs (cf 12 59 108-111)

यन्मा भवन्तो वक्ष्यन्ति कार्यमर्थसमन्वितम् । तदहं वै करिष्यामि नात्र कार्या विचारणा ॥ १०८
तमूचुरथ देवास्ते ते चैव परमर्षय । नियतो यत्र धर्मो वै तमशङ्क समाचर ॥ १०९
प्रियाप्रिये परित्यज्य सम सर्वेषु जन्तुषु । कामक्रोधौ च लोभ च मान चोत्सृज्य दूरत ॥ ११०
यश्च धर्मात्प्रविचलेल्लोके कश्चन मानव । निग्राह्यस्ते स बाहुभ्या शश्वद्धर्ममवेक्षत ॥ १११

It will be noted that, in this "contract", man is represented not by the elders of a given

country or generation, but by Gods and Sages who are the repositories of wisdom and truth — Unhappily, a few generations later, the Royal custodian of the Code abuses his power, and the wise men of the day put him to death There comes in another chosen custodian, and the old history repeats itself once more, requiring another interference from Godhead (cf the Bhagavadgītā 4 8) That is how Bhīsma describes the Origin of the State

But, somebody might ask, why does not the Lord of Creation repair the social machinery once and for all times ? He is a bad watch-maker who has to visit his client every week to carry out further petty repairs The Christian conception according to which, after the very arduous six-day work of Creation, God retires into an eternal Sabbath, does at least possess the merit of doing credit to His Omniscience But here we must remember that it is not that God has created man in His own likeness, but it is Man, on the contrary, who fashions his God, making Him naturally to reflect man's own Ideals of the given moment or of the specific age And as these Ideals are continually evolving, we need not wonder if — mythologically speaking — God is made to come down (i e , to take an *avatāra*) periodically to render these Ideals more and more perfect from age to age In this connection it is also necessary to remember that, according to Hinduism, man is given more than one chance — in fact a succession of chances from one life to another — to realise by gradation the ultimate Goal The relation of God to man is thus similar to that of the mother, who guides the early essays of her child in the art of standing erect and walking She knows full well that the way to ultimate success is paved with repeated failures The mother is not in any way less maternal because, knowing full well that the child is going to fall, she allows it, and in the child's own interest, to fall

Thus, the philosophical postulates of the Rājadharma are, as evidently they ought to be, the same as those of the Bhagavadgītā, where also we have factors like the act of Primæval Creation and the unimpeded human Free Will, coupled with timely interferences by the Divine into the affairs of humanity, with a view to make them progressively better The Gītā has made it quite clear that this interference is gradual and even persistent, the agents in fact being no other than (i) the small unsuppressible Voice of God within us, (ii) the lessons available to humanity in the world's school of experience to which we all have to submit, and (iii) the guidance, by precept and example, of the better types of men — whom the Gītā designates the Vibhūtis — that are carrying out God's Will on this earth in ways more than one Avatāra, one can say, is the name that human piety gives to the most outstanding and the unusually successful from amongst the Vibhūtis above named

The Rājadharma has laid down detailed instructions for the regulation of the day-to day conduct of the affairs of the State, which display acute observation and a

rare insight into human concerns that do credit to the author of the Epic and afford interesting glimpses into the contemporary life The quintessence — the *navanīta* — of Statecraft is, for instance, given in the following half-stanza (12 72 20^{ab})

मालाकारोपमो राजन्भव माङ्गारिकोपम ।

The Head of the State is here advised to be the "Garland-maker of the State", whose duty it must be to string together diverse flowers white, red, and yellow, small and large, round and elongated, smelling and not-smelling into a charming garland, thereby rising superior to all differences, skilfully blending together all colours, sizes and aptitudes, so that they might subserve the eventual common purpose An exclusive partiality to the whites alone, or to the reds alone, and a grudge against the blacks and the yellows — meaning flowers of course — would spell Universal Doom As opposed to the Garland-maker's work is the work of the *angārika*, the incendiary, who takes delight in discovering and accentuating differences, and — at every available opportunity — is trying to bring them within striking distance of one another, so as to set the whole State machinary into a conflagration, and — under cover of the fumes created in the process — to make away with whatever valuables he can lay hold upon Who will deny that this admonition of the grand old Āchārya has an application — and a moral — for all times ?

The maxim above quoted is one of the many found in our text that have a universal application in all ages and all countries, and I cannot resist the temptation to quote here a select few of them

56. 34^{cd} — न कोश परमो ह्यन्यो राज्ञा पुरुषसचयात् ।

[The Rulers' best treasure is the accumulation of competent persons in several spheres]

56 40 — तस्मान्नैव मृदुर्नित्य तीक्ष्णो वापि भवेन्नृप । वसन्तेऽर्क इव श्रीमान्न शीतो न च घर्मद ॥

[Hence the Ruler should neither be always mild, nor always severe He should be attractive like the sun in the spring-time neither cold nor causing perspiration]

58 15^{ab} — उत्थानधीर पुरुषो वाग्धीरानधितिष्ठति ।

[A person proficient in actual achievements stands far superior to another skilled in (mere) words and schemes]

69 4^{cd} — आत्मा जेय सदा राज्ञा ततो जेयाश्च शत्रव ।

[The Ruler should first conquer-and control his own Self, and thereafter proceed to conquer his opponents]

59 57 — अलब्धलिप्सा लब्धस्य तथैव च विवर्धनम् । प्रदान च विवृद्धस्य पात्रेभ्यो विधिवत्तथा ॥

[Acquiring what has not been acquired, as also augmenting what

has been acquired, and the donating of what has been augmented, for worthy objects and with necessary planning]

These and many other political maxims, displaying great wisdom and utility, are laid down and expounded in an ancient treatise on Rājanīti, composed originally by Brahman, and then abridged by Viśālākṣa, whose abridged treatise of 10,000 adhyāyas (called Vaiśālākṣa) was further abridged by Puramdara *alias* Bahudantaka into 5,000 adhyāyas, by Bṛhaspati into 3,000 adhyāyas, and again by Śukra *alias* Kāvya, the son of Bhṛgu, into 1,000 adhyāyas (12 59 86-91) Though the names of some of these authors are found quoted in the *Kauṭilya*, the original works themselves are no longer extant,—some of the maxims attributed to these authors being alone available as quoted in the Rājadharma and elsewhere

Next, in reply to Yudhiṣṭhira's question, Bhīṣma briefly summarizes the duties of the three Varnas and of the Śūdras, some of our MSS having made deliberate alterations in the text in regard to the privileges and duties of the latter, as will become apparent from the Critical Notes to adhyāyas 61 36-38

To proceed to the central topics, we are told that the success of a ruler depends mainly upon the way in which he is able to choose, manage, and adequately deal with his ministers, advisers, and personal attendants Implicit and absolute truth is likely to prove fatal at times (adhy 84ff) The subsequent chapters deal with topics like the proper, safe, and adequate residential accommodation for the king, his family, and personal and administrative officers, including spies and body-guards, who, once appointed, need not neccessarily be absolutely trusted Very shrewd and useful hints are also given (12 84 22-24) for appointing Ministers in high offices, which hold true for all times including even the present There are to be eight such Ministers (12 86 10) to whom various offices of trust are to be assigned, and, to assist them in the different tasks, there should be servants or messengers, everyone of whom has to be (86 27)—

कुलीनः शीलसंपन्नो वाग्मी दक्षः प्रियंवदः । यथोक्तवादी स्मृतिमान्दूतः स्यात्सप्तभिर्गुणैः ॥

Adhyāya 87 describes the nature of the King's residential Town, as also the six kinds of Castles (दुर्गs) which should be provided for its safety, namely (12 87 5)—

धन्वदुर्गं महीदुर्गं गिरिदुर्गं तथैव च । मनुष्यदुर्गमब्दुर्गं वनदुर्गं च तानि षट् ॥

There are also certain maxims laid down for the control and protection of the subjects, from whom the king is expected to obtain the wherewithals for the maintenance of the kingdom In that connection, there is laid down the following maxims which ought to be applicable for all times, ancient as well as modern (12 89 4[ab])

मधुदोहं दुहेद्राष्ट्रं भ्रमरान्न निपातयेत् ।

[The king should collect from the kingdom the needed revenue, as the gatherer of honey collects honey from the honeycomb, care being taken not to

strike the (honey-maikng) bees dead in the process]

Or again (12 89 4^{cd})

वत्सापेक्षी दुहेच्चैव स्तनांश्च न विकुट्टयेत् ॥

[He should milk the kingdom as one milks the cow, with due regard to the needs of the calf He ought not to forcibly press the udders empty outright]

It is worth noting that the Rājadharma, as detailed by Bhīṣma, requires the king to pay due attention to the safety of the traders who often have to undergo much trouble and inconvenience in removing commodities to and fro through forests and deserts, as also to the comfort of the agriculturists who have to toil morning and evening in fields (12 90 22–23) The King has also to see to it that the normal religious practices are duly carried out by the subjects according to the Śāstric requirements, for, as sage Utathya, in the section known as the Utathya-gītā, has assured Māndhātṛ (91 14) —

धर्मे वर्धति वर्धन्ति सर्वभूतानि सर्वदा । तस्मिन्ह्रसति हीयन्ते तस्माद्धर्मं प्रवर्धयेत् ॥

[When religion prospers, all beings always prosper, and when that deteriorates these also deteriorate therefore, one should make religion grow apace]

Whereas, pride, the joint offspring of wealth and Adharma (91 24), has been responsible for the downfall of the Gods as well as of the Asuras

In the section known as the Vāmadeva gītā (12 93–95), the sage Vāmadeva says that, while it is generally supposed that the greatness of the king rests upon success in warfare, there is a much greater victory that one can attain without recourse to fighting (95 1) —

अयुद्धेनैव विजयं वर्धयेद्वसुधाधिप । जघन्यमाहुर्विजयं यो युद्धेन नराधिप ॥

This is so because a person who is able to control his passion creates no enemies (95 9)

क्रोधं नियन्तुं यो वेद तस्य द्वेष्टा न विद्यते ।

In adhyāya 101, Bhīsma lays down a rule of conduct which is applicable to all ages and under all circumstances Says he (101 4) —

उभे प्रज्ञे वेदितव्ये ऋज्वी वक्रा च भारत । जानन्वक्रां न सेवेत प्रतिबाधेत चागताम् ॥

" One should be adept in both kinds of policies the straight-forward and the crooked Knowing the latter, however, one should not himself put it into action, but defeat it if employed by another "

From adhy 12 102 onwards are given the characteristics of the different fighters belonging to different provinces of India, their weapons and manners of fighting, which, probably, must have been a correct description of the actual facts of the age There are also certain deceptive tricks and policies which are recommended, as for instance

प्रहरिष्यन्प्रियं ब्रूयात्प्रहरन्नपि भारत । प्रहृत्य च कृपायेत शोचन्निव रुदन्निव ॥ १०३ ३४

[One should speak kindly to a person even when wishing to strike him nay, even in the very act of striking Having struck him, one should further proceed as if to take pity upon him by weeping and lamenting]

कृतं ममाप्रियं तेन येनायं निहतो मृधे । इति वाचा वदन्हन्तॄन्पूजयेत रहोगतः ॥ १०३ ३७

[" He did me a disservice who has killed him in the battle " Thus expressing himself by words, he should honour the killer, when meeting him in private]

Bṛhaspati, the Preceptor of the Gods, is said to be the greatest expert in the Art of Governance Some of his precepts are given below

अमित्रमुपसेवेत विश्वस्तवदविश्वसन् । १०४ ८cd

[One should show favour unto one's enemy as though he is one's trusted friend, while really putting no trust in him]

प्रियमेव वदेन्नित्यं नाप्रियं किंचिदाचरेत् । १०४ ९ab

[One should always speak only what is agreeable, and should never do anything disagreeable]

विहाय कामं क्रोधं च तथाहंकारमेव च । युक्तो विवरमन्विच्छेदहितानां पुरंदर ॥ १०४ २२

[Giving up all desires, passion, as well as egoism, one should, O Puramdara, search for some defect or inlet belonging to those who are evil-wishers]

मृदुमप्यवमन्यन्ते तीक्ष्णादुद्विजते जनः । मातीक्ष्णो मामृदुर्भूस्त्वं तीक्ष्णो भव मृदुर्भव ॥ १०४ ३३

[People show scant courtesy even towards one who is mild, but are repugnant towards another who is hot-tempered so, be neither non-fierce, nor non-mild be fierce as well as mild]

Adhyāyas 105–107, which are designated both as the *Kṣemadarśīyam* (12 105 2) or *Kāla[ka]vṛkṣīyam*, are full of many such political maxims of deep significance, a few of which, by way of a sample, are

अनागतं यन्न ममेति विद्यादतिक्रान्तं यन्न ममेति विद्यात् ।
दिष्टं बलीय इति मन्यमानास्ते पण्डितास्तत्सतां स्थानमाहुः ॥ १०५ २७

[What is yet to come, that one should consider as not (yet) mine, what has gone away already, that one should consider as (no longer) mine, those who consider Fate as powerful, they should be deemed the wise ones that, they say, is the proper status of those that are good]

आप्यान्कामयस्वार्थान्नानाप्यान्कदाचन । प्रत्युत्पन्राननुभवन्मा शुचस्त्वमनागतान् ॥ १०५ २८

[Long for such objects as can be attained, but never for such as are not attainable, while actually enjoying the objects which are already before you, do not grieve for those that have not yet come]

A specific feature of ancient Sanskrit didactic literature is what is known as the Beast-fable, which is consistent with the belief prevailing in Hinduism that one and the same soul can, according to its good or bad actions in one life, inhabit, in another life, the body of a different animal, fallen to his lot as reward or punishment. An excellent type of such a beast-fable, possessing a noteworthy moral, is that of the 'Tiger and the Jackal' in Rāj adhyāya 112, the moral of which is given in the following verse:

दुःखेन श्लेष्यते भिन्नं श्लिष्टं दुःखेन भिद्यते । भिन्नश्लिष्टा तु या प्रीतिर्न सा स्नेहेन वर्तते* ॥ ११२. ८१

[What has been broken can with difficulty be cemented; what has been cemented can with difficulty be broken. But, an affection that has been first broken and afterwards cemented, cannot always continue later on as unchanging love.]

Adhyāya 113 is the story of a camel which is somewhat different from the normal 'beast-fables', and adhyāya 114 is a dialogue between the Rivers and the Ocean. Adhyāya 115 is an enumeration of some political lessons that can be learnt from the conduct of different animals under different circumstances, while adhyāya 117 is a beast-fable associated with the typical Indian belief in *punarjanma*. Adhyāya 118 is a mere enumeration of desirable qualities in the Minister and the King. Adhyāya 120 enumerates a series of lessons that the King can learn from the conduct of the peacock in different seasons and under different conditions, and, in fact, from so many other living creatures and non-living objects in Nature.

It is of course not of very great use merely enumerating good qualities to be expected in one's ministers, servants and dependents; the King has also to enforce them by punishing lapses wherever and whenever they come to his notice. Danda or punishment, at the most right moment and without fail, is the one secret of success. Danda is correctly identified (12. 121. 22-23) with Lord Visnu, while proper jurisdiction (*Dandanīti*) is Lakṣmī as well as Sarasvatī. Danda can assume different forms or manifestations under different circumstances, and is, in fact, the *sine qua non* of successful government:

दण्डेन रक्ष्यमाणा हि राजन्नहरहः प्रजाः । राजानं वर्धयन्तीह तस्माद्दण्डः परायणम् ॥ १२१. ३४

[The subjects are being protected day by day through Danda or punishment (where required), and, so protected, the subjects contribute also to the king's prosperity. Danda hence is — and achieves — the ultimate goal.]

That is in fact the reason why Danda is designated by the following eight names: (1) the Supreme-Lord, (2) the Chief-Person, (3) the Breath, (4) the Quintessence, (5) the True-Wealth, (6) the All-round Protector, (7) the Soul of all Beings, and

* The Bangali version expresses the moral somewhat differently:

पूर्वसमानता यत्र पश्चाच्चैव विमानना । न तत् धीराः प्रशमन्ति समानितविमानितम् ॥

(8) the very essence of all Existence (121 40) The whole Adhyāya is in fact devoted to the praise of Danda or Punishment from various points of view, and no person — whether he be the king's father, mother, brother, wife, or priest — can escape its jurisdiction (121 57) It is really the basis — the Be all, and End-all — of all human as well as super-human existence, as also man's ever-wakeful All-saviour (122 52ff)

In Adhyāya 123, Dharma, Artha, and Kāma, the three normally accepted aims of average human life — and their mutual inter-relations — are the topics chosen for discussion Of these, Dharma, or the day-to day observance of religious duties, helps in keeping up the body in good condition, and, for that purpose, *artha* or acquisition of the necessary wherewithals is absolutely essential, since *artha*, so utilised, keeps one in a contented and complacent mood In this connection, there is narrated a short dialogue between sage Kāmanda and King Angāristha (12 123), where the pursuit of mere Kāma or passion, in utter disregard for Dharma, as well as for Artha, is straightway condemned, while the regular observance of rules, laid down in the *Trayī Vidyā* (the Three Vedas), is strongly recommended The point finally emphasized in the Rājadharma is the acquisition and the retention of good character (*sīla*), in the absence of which wealth and power can be of no avail at all On the other hand, with proper *sīla* to back one's efforts, there is nothing in the world that can be pronounced unattainable (12 124 15ff)

ĀPADDHARMA

While the precepts laid down in the Rājadharma, and illustrated by apt stories, maxims and examples, approach the goal and ideal of kingship in an honest and straightforward manner, there do at times arise abnormal and unexpected circumstances which compell one to have recourse to some deceptive or unstraightforward policy, which is technically styled the *Āpaddharma*, and which the King must possess the tact and the ability to adopt, whenever there remains available no other straightforward method of winning the desired goal "The end justifies the means" is the maxim that has to be here put forward, but there is always the danger — because an already adopted means did not reach the expected end — of adopting some ethically worse and still worse means, whenever the end steadily runs farther and farther away from the operator It is a regular training in deceptive methodology, and one has to be an adept in it, because the opposing party — one might quite reasonably expect — would be following the same course

The initial inquiries of Yudhisthira specify in details the circumstances under which alone the policy to be described in the Āpaddharma, the second sub-parvan of the Śāntiparvan, has to be followed namely, (1) when the king has suffered very great loss, (2) when he lacks the power of quick decision, (3) when he feels pity for his fellow-beings, (4) when his subjects are much disaffected, (5) when his Treasury is well-nigh exhausted, (6) when he is suspicious of the loyalty of his chief officers, (7) when

his political secrets have oozed out, (8) when he has no hopes of securing any allies, (9) when his ministers are not all of one mind, (10) when he has been invaded by some unexpected enemy, and (11) when his mind is not at peace. These special conditions, which are enumerated at the very commencement of the present Sub-parvan, should be sufficient for absolving the Author of the Epic from any deliberate adoption of a crooked policy for its own sake

The most interesting and instructive part of the present Sub-parvan are the beast-fables, the most attractive of them all being that of a tiny little mouse, whose residence is in a hole (with many entrances and exits — शतमुख बिलम्, 136 21) at the foot of a tall Banian tree, and who — observing something eatable — has just climbed up a few feet on the tree, and is there simultaneously faced with three dangers to his life (1) an ichneumon (moongoose) just about to climb the same tree for the same purpose, (2) an owl at the top just about to leave its nest in search of food — it being evening, which is the normal outing time for it, and — worse still — (3) a wild cat a few feet higher up, but unwittingly caught into the net spread by some hunter, who is expected to visit the tree next morning, and who would be the common enemy of all the four lives The cat can kill the moongoose and the owl, the two last mentioned can kill the mouse, unless it goes under the protection of the cat, of whom both were afraid The mouse with its small head, which — it would seem — had the most outstanding brains, and whose only strong point consisted in its tiny, sharp teeth, is the Hero of the fable The mouse accordingly — as the best *Āpaddharma* policy — offers the services of its teeth to gnaw the cat's net, on condition that it should be a safe co prisoner in the net that had already imprisoned the cat The latter had to agree, inwardly hoping that, once the last thread is cut, the mouse cannot escape from its claws The mouse goes on with its gnawing work very slowly, not touching the main and contiguous threads The dawn approaches, and that confined the blinded owl (the enemy number 1) to its nest The hunter also is seen at a distance, approaching the tree to appropriate the night's booty The moongoose, the enemy number 2, that was not at all caught into the net, did also run away safe The hunter was grieved to see his prey — the moongoose — escape, and went up at least to catch the cat, when, just at that moment, by the final operation of its sharp teeth, the mouse cuts off the central threads of the net, and away runs the cat climbing up the same tall tree The mouse was too negligible a prey, but it also ran quickly into its hole lest the hunter would reap his vengeance by killing the author of the damage to the net, which was his day-to day means of livelihood The cat was sufferer no 2 Hunger drove it into the net The available means of satisfying the hunger — the mouse — lay working next to it in the same net, but the freed cat had no time to catch it, because the disappointed hunter would not have allowed a moment's respite When all danger was over, the cat climbs down the tree and approaches the hole where it saw the mouse entering, and calls it out to offer an expression of its best gratitude for having saved its life The mouse was too shrewd to be beguiled that way!

Adhyāya 138 of the Āpaddharma gives what is known as the Kaṇiṅka-nīti* or the political maxims originally taught to Śatrumtapa, the Sauvīra king, by Kaṇiṅka, and repeated by Śatrumtapa to Bharadvāja, which Bhīsma now narrates unto Yudhisthira The advice is said, in the Ādiparvan, App 81, to have been taught by Kaṇi[ṅ]ka to Dhrtarāstra upon the latter's special request, but this passage is considered as an interpolation into that parvan — and correctly so — as it is absent in the Kashmīrī version of the Ādiparvan, and is ignored by Devabodha, the oldest extant commentator on the Mahābhārata, as also by the Javanese Version of the same, and it is likewise absent in Ksemendra's Bhāratamañjarī (vide Ādiparvan p 574) Nor does the passage fit into the Ādiparvan context — where it is wrongly interpolated — as it does in the Āpaddharma The advice extends over just sixty anustubh stanzas (from 138 8 to 138 68), and is aptly called कणिङ्कनीति Of these 60 stanzas, 32 are common (with var) to both the Śānti and the Ādi versions, as mentioned in our Crit App to the former A few verses from it also recur in the Manusmrti, Hitopadeśa, and Pañcatantra

The adoption of the Āpaddharma is normally permitted when there is available no other safe way out, and this applies as much to the State as to the individual Of the latter an instance is given in adhyāya 139, where the well-known sage Visvāmitra, who, in a long continued famine, having nothing to satisfy his hunger, is compelled to commit the theft of a piece of raw hide from the house of a cāndāla This is an extreme instance of Āpaddharma Viśvāmitra gives to the cāndāla the following justification for his conduct (12 139 78)

पिबन्त्येवोदकं गावो मण्डूकेषु रुवत्स्वपि । न तेऽधिकारो धर्मेऽस्ति मा भूरात्मप्रशंसकः ॥

[The cows do not desist from drinking water even though the frogs keep on croaking You have no right to decide in matters of Dharma do not prattle in self-praise]

One of the most pathetic tales next given is that of a pair of loving pigeons (adhy 141–145) A covetous and merciless hunter, once — on a day of intense storm and rain — catches into his cage a female pigeon who was out searching for food The hunter was otherwise so oppressed by the drenching weather that he had to pass, without food or shelter, the whole night under a tree, on the top of which several birds had built their nests, but who, owing to the inclement weather, could hardly enjoy rest

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* Dr N Venkatarāmanayya, M A, Ph D, Retired Reader in Indian History and Archaeology, University of Madras, who was kind enough to translate for me into English the Telugu Version of the Śāntiparvan, informs me that, in the Telugu Version, the Kaṇiṅkanīti is found both in the Ādiparvan, Canto 6, stanzas 102–120, as well as in the Śāntiparvan, Canto 3, stanzas 269–276, in the first case under the title 'Kanika expounds Rājanīti to Duryodhana', and in the second case 'Bhisma narrates to the eldest of the Pāndavas "the hitavacanas" (words of advice) taught by Kanika, the best of the descendants of Bharadvāja, to Śatruṁjaya, the King of Sauvīra The contents of the two Sections are not exactly the same There are differences, but the character of the Nīti expounded in both of them is the same "

throughout the night In one of these nests was a lone male pigeon, restless all through the night and awaiting his female companion, who had gone out that morning to collect food in the forest, and did not at all return even up to the evening. So the male bird had to pass the whole night oppressed by storm, hunger and separation Says the male-pigeon (142 8–10)

> भार्या हि परमो नाथ पुरुषस्येह पठ्यते । असहायस्य लोकेऽस्मिल्लोकयात्रासहायिनी ॥ ८
> तथा रोगाभिभूतस्य नित्य कृच्छ्रगतस्य च । नास्ति भार्यासम किंचिन्नरस्यार्तस्य भेषजम् ॥ ९
> नास्ति भार्यासमो बन्धुर्नास्ति भार्यासमा गति । नास्ति भार्यासमो लोके सहायो धर्मसाधन ॥ १०

[The wife is said to be the best protector of the husband when destitute of any other helper , she is, here below, his sole companion in the world's pilgrimage So too, whenever he is overcome by disease or caught into some trouble, there is, for the male, no other permanent solace, nor an associate, nor any eventual goal comparable to his mate There is also no other helper in this world, nor any partner in acquiring and sharing merit]

The female pigeon, caught by the hunter, heard and recognised her mate's words of lament — as that was the only bird's voice issuing from the tree that night — and said " Now, my dear, let me advise you as to the best thing to be done The hunter is much affected by cold and hunger He is now resting beneath our nest So, do offer him the morning's welcome due to the guest, and the service appropriate for the 'householder' as well as the *dvija* "

The male-bird gladly — but not without tears for the imprisonment of his mate — agreed to follow her advice The first necessity for the guest was protection from the biting cold So the bird-householder gathered together dry leaves, and, with a burning charcoal procured from an adjacent charcoal-dealer's shop, set it blazing , and then threw himself into the blazing fire to afford fresh and hot food to the hunter ! This act grieved the hunter, who, by way of an atonement, released all the birds caught into his net, including the wife of the Kapota, who naturally threw herself into the same blazing fire and so became a *Satī* ! — Beast- and bird fables of this type prove extremely moving and instructive

The rest of the Āpaddharma contains some abstract discussions on merit and demerit, and on specific virtues and vices, which are not of much interest or importance — Questions are also asked, towards the end, by another brother of Yudhiṣṭhira, to which apt replies are given by Bhīṣma The topics are not all definitely connected with the current context A large tract in adhyāya 159 is freely adapted from portions of the Manusmṛti and of some other earlier Paurāṇika texts

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* *Dvija* signifies 'twice born', i e , (i) Brāhmaṇa , (ii) Bird After initiation into the sacred Vedas the Brāhmaṇa begins a distinct second life So does the bird when its imprisonment into the egg comes to an end, and it too acquires a wider vision The hunter is supposed to know birds' language

Adhyāya 161 narrates the question asked by Yudhisthira not to Bhīsma, but, to his four brothers as well as to Vidura who — every one of them — had a different answer, to give to the question, and it is in this very Adhyāya, ending with thirteen longer verses, that in one of them (st 44) occurs — according to Hopkins — a reference to a Buddhistic doctrine (see Critical Notes, p 945) Adhyāya 162 brings in — while discussing different types of men in different parts of the country — a reference to the Mlecchas in the North, in which connection a reference is invited to the Mausalaparvan, Introduction, pp xxx–xxxv, and Notes to 16 8 43

From the abstract discussion and the interesting concrete illustrations of the "Āpaddharma" policy hitherto discussed and summarized, the impression is likely to be produced that the Epic is advocating an all-round policy of "End justifying the Means" In order to prevent such a misunderstanding, the author of the Epic emphasizes the importance of virtues like Self-control (*Dama*, adhy 154), Austerity (*Tapas* adhy. 155), and Truth (*Satya* adhy 156), also the great danger from vices like Avidity (*Lobha* adhy 152, 157), Passion (*Krodha* adhy 152), Wickedness (*Ānrsamsya* adhy 158), and — in the case of any lapses — the need for Atonement (*Prāyaścitta* adhy 159) This naturally saves the author of the Epic from wilful advocacy of any crooked and immoral policy, which is very likely to tempt the ordinary man into greed and passion, especially after the preceding advocacy and implied praise of the Āpaddharma If, in spite of this caution, one is led astray into pursuing the "Āpaddharma" policy — even where a simple and straightforward policy can be adopted with more than equal chances of success — the author of the Great Epic has appropriately added to the Parvan the concluding Moksadharma section calculated to lead humanity — by penitence and penance — to its correct ultimate goal, namely, the "Moksa" or Salvation

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Although intimately associated with the Bhandarkar Oriental Research Institute's project of the Critical Edition of the Mahābhārata from its inception in June 1918, and, later on, functioning as the Honorary Secretary of the Institute during 1927–1933, it was only in August 1935 that I found it possible to actually undertake a Parvan of the Great Epic for editing My choice naturally fell upon the Bhīsmaparvan, the press copy of which I submitted to Dr V S Sukthankar, the General Editor, towards the end of 1941 Unfortunately, Sukthankar, who had done valuable initial work in organizing the Mahābhārata Department and settling the general lines of editorial procedure during the well-nigh eighteen years that he functioned as the General Editor (from 1st August, 1925, to 21st January, 1943) suddenly passed away, and the onerous task by which, after an amount of important pioneering work, Sukthankar had brought international recognition to the Institute's Mahābhārata project devolved, in the absence of a younger, more competent and easily accessible person, upon the undersigned — The first General

Editor, it may be mentioned in passing, had completed during his tenure of office, the Ādi, the Virāta, the Udyoga, and the Āranyaka parvans and nearly half of the Sabhā the total output for the eighteen years being 3,798 printed pages of the final edition at a total cost, including establishment charges, of Rs 4,73,609 — the net income, accruing from annual grants placed at the disposal of the project by the different Governments, States, Universities, Charitable Trusts and individual donors, falling short of the actual expenditure by over thirty-eight thousand rupees

It was obviously necessary to speed up the output and decrease the costs as well as augment the income One obvious method for the first suggested itself, namely, the installation of a Mahābhārata Printing Department, where all stages of composing and proof correction could be carried out on the spot, except only the final printing at a power-press, which the Institute would be able to get done by the courtesy of our obliging neighbours the Aryabhushan Press, the Samartha Bharat Press and latterly (for a time) the Kesari Press Such a Mahābhārata Printing Department was actually inaugurated by the Bhandarkar O R Institute on the 25th of March, 1944 , and, as a consequence, during the last twelve years, the total number of printed pages turned out has been 5,942, out of which only 1,008 were printed in all their stages at an outside press (viz , the Nirnaya Sagar Press in Bombay), the remaining number of pages being carried through in our own Press Department This increased output was mainly due to the saving of time in sending the proofs to and fro, and also to the further circumstance that the workers in the composing and proof-correcting sections had only the Mahābhārata, and no other work, to attend to — Other economies also followed, side by side with a more widely diffused and—fortunately—a somewhat more fruitful campaign for securing newer donations, which are all duly and gratefully acknowledged in the annual printed reports of the Institute

The Śāntiparvan, the longest and the most difficult Book of the Epic, contains over fifteen thousand ślokas and the Indian tradition, as evidenced by the colophon at the end of the unique palm-leaf MS from the Raja Library at Nepal (see pp XLV–XLVII above), requires every person, called upon to discharge the functions of the Head of the State, to carefully study from the present Parvan the advice which the great Bhīṣma, lying upon his bed of arrows, delivered to Yudhiṣṭhira, the newly crowned King, regarding the latter's duties to the State in both normal and abnormal circumstances. The theories therein propounded concerning the origin and functions of the State, as I have tried to show elsewhere (see *Annals*, B O R I , Vol XXIX, 1949, pp 293–301), can easily bear comparison with those of Greek, French and English political thinkers like Aristotle and Plato, Rousseau, Locke, Hobbes, Burke, and Spencer Hence I thought that it would be opportune and quite in the fitness of things to request Shri Jawaharlal Nehru to secure from the Government of India a special grant towards the printing expenses of the Parvan in question The grant was kindly promised and paid up in three instalments, and the editorial work on the Rājadharma section of the

passages small and large. There are, however, over and above these, certain other passages which, one might feel intellectually convinced, belong to the category of later additions, although the basic principles upon which the present edition is constituted do not permit us to eliminate them outright from the accepted text. We do meet, however, once in a while, a brave and solitary MS like T_3 declaring that the real Śāntiparvan ends* with adhyāya 320, which can imply that, at some stage in the growth of the Epic, the Nārāyaṇīya Section did not form an integral part of the Mokṣaparva sub-section. By a consideration of the grammatical peculiarities of the Nārāyaṇīya sub-section by itself, as compared with those of the rest of the Epic, we have also found a further independent confirmation of such a view. That the Mahābhārata as we have it before us to-day is a "Bhṛguite" elaboration of an earlier Mahābhārata is a thesis propounded by the late Dr. V. S. Sukthankar, which has now won general acceptance amongst scholars. We have seen how, in the present version of the Bhagavadgītā no less than of the Śāntiparvan, sage Bhṛgu makes his ubiquitous presence felt— or at least recorded — on all important occasions. The dominant Bhakti colouring that pervades the Nārāyaṇīya section and thrusts itself in season and out of season in passages like the Bhīṣmaparvan, adhy. 61–64, is probably attributable to the same circumstance, as also the Bhakti-wise interpretation of the Bhagavadgītā teaching as current in certain sectarian schools to the present day.

While orthodox commentators might find the kernel of the Śāntiparvan teaching in its Philosophy (interpreted after their own fashion), others might not be unjustified in finding it in its theory of politics as propounded and practically illustrated in the Rāja- and the Āpad-dharma sub-sections. In the Rājadharma, there is a healthy discourse on the duties of the king, in normal circumstances, both towards himself, his family and dependants, his own officers and soldiers, as also the ministers, statesmen and men of learning. This treatment in the Epic leaves very little scope for criticism, and can be advantageously compared with similar treatment in other Indian texts like the Kauṭilīyam as well as with Machiavelli's well-known manuals for the Prince in literatures outside India. In the Āpaddharma, the topic is discussed, with apt illustrations, as to the circumstances under which a king would be justified in transcending the commonly accepted ethical maxims in the interest of the still higher demands of the welfare of the State and of the whole humanity. Illustrations of such exceptional departures are supplied not only by the Āpaddharma text in appropriate places, but also by the actions and advice of Śrīkṛṣṇa at crucial moments in the Kaurava-Pāṇḍava fight, which forms the central theme of the Great Epic.

And yet it is worth noting that the author of the Epic is particular in pointing out that such exceptional lapses from the strictest code of morality *pro bono publico* always make their authors— not excluding even Śrīkṛṣṇa himself (compare Droṇaparvan,

* See page 1811, and also p. 2223.

to him at home, because, as he had expressed to me more than once, that was the only way in which he could forget his ailment and derive real solace, and the penetrating criticisms that he could make even in that situation proved at times very original and helpful to me It is difficult to forget such a person who was, in his own way, a true *karmayogin* — Shri S N Tadpatrikar joined the service of the B O R I in April 1919, and had been working as the Superintendent of Collations for over 35 years He retired from service in March 1954, and passed away some eight months later. Tadpatrikar was well read in Vedāntic literature and in the Bhakti literature generally He supplied me with useful extracts from the commentators on the Śāntiparvan for being used in the Critical Apparatus as well as in the Notes at the end, and as he was the only person available in the Department who was acquainted with the entire history of the Institute's Mahābhārata project, he was in a position to remind me of facts and incidents in the early stages of our Mahābhārata work which might have escaped my attention To him I record here my sincere tribute of gratitude and friendship

Of the other members of the Mahābhārata staff who are loyally sharing our day-to day work in the Department, I must prominently mention Shri N M Khuperkar, M A, to whose constant care and vigilance in proof-correction and in hunting up references, as also untiring devotion to all other editorial details, the Śāntiparvan edition as it appears to day in its completed form owes no small measure of its accuracy and reliability In spite of all our joint care, there must have very possibly remained behind some editorial lapses and inaccuracies over and above those noticed in the Addenda et Corrigenda, and for these we have to crave the indulgence of our readers In the compilation of the detailed description of the Critical Apparatus, Shri Khuperkar derived much assistance from Shri G G Soman, who also rendered considerable help in preparing the statistical statements regarding the traditional and the mathematical extent of the present Parvan — Shri Vishwanath Shastri, an expert in reading the Śāradā, Telugu, Grantha, and Malayālam scripts, besides being a close student of the Vyākaraṇasāstra, as also Shri Anant Narayan Shastri, an expert in reading Southern scripts and possessing special qualifications in the Vedāntasāstra, helped me in solving questions pertaining to their special branches of study, for which they both deserve my best thanks Shri Anant Shastri's sole occupation for the last nearly eighteen years has been the compilation of a pāda-index to the entire Mahābhārata, which is to be published as volumes 20 and 21 of the present Critical Edition and so his help in locating passages and furnishing cross-references is already proving of immense help in settling the text of many a passage I must not also omit to mention Shri G B Palsule, M A, a close student of Grammar and Lexicography, and possessing amongst his qualifications, besides the modern critical outlook, a reading knowledge of German and French, who, although a younger recruit in the Mahābhārata Department, rendered me much valuable help in ways too numerous to specify — Thanks are also due to the Mahābhārata Press

Department in charge of Shri S. B. Mahabaleshwarkar who has been functioning as the head compositor, as well as to the band of his loyal assistants in the Department who spared themselves no pains in correcting and re-correcting — as many times as might be found necessary — the proofs as they reached them after undergoing editorial corrections, deletions, additions, transpositions and what not, which often turned into an unsightly mess the neat galley-proofs or page-proofs as they might have handed them the evening before. An average page of our critical text with the corresponding Crit. App. below it, has to use about ten different kinds of type, and there are further type varieties in the Introduction, Notes and Appendices. To manipulate all these fonts with the ease and facility of experts in the profession is no light job, and it richly deserves a meed of thanks which rarely goes in their direction. Finally, how can I adequately express my humble gratitude to the Almighty Giver of all Blessings who inspired and almost commandeered me to undertake this great job, who gave me the patience and the power to carry it on to the end with such talents as I possess, and attain whatever measure of success I might have attained, with the constant and unstinted co-operation of such colleagues and assistants as have been made available to me by His benign guidance and dispensation ?

महिमानं यदुत्कीर्त्य तव संह्रियते वचः ।
श्रमेण तदशक्त्या वा न गुणानामियत्तया ॥

1st August, 1956
B. O. R. Institute,
Poona 4

S. K. Belvalkar

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MOKSADHARMA

(1) *Conspectus*

[168] The *Rājadharma* section consists of Bhīsma's discourses on the duties of a king and similar other topics relating to polity. Yudhisthira now opens up a discussion on what may be called philosophical matters with questions pertaining to the highest duty of men who lead a life characterized by the four *āśramas* (stages of life), as also to the way of getting over the sorrow caused by the loss of one's wealth or of one's near and dear. Bhīsma begins by telling him that, as one realizes the futility of life in this phenomenal world, one naturally tends to develop in oneself a spirit of detachment. By way of illustrating this point, he narrates to Yudhisthira the story of Senajit. King Senajit was filled with grief at the death of his son. A Brāhmana tried to assuage the king's grief by impressing upon him the need for an attitude of equanimity and freedom

from desire He told Senajit how the concubine Piṅgalā, who had been distressed on account of the separation from her lover, ultimately found solace in this kind of philosophical attitude [169] Yudhisthira then asks Bhīṣma how one can secure one's welfare in a world in which Kāla (Time) is marching on, devouring all creatures In reply, Bhīṣma recounts to him an ancient dialogue between Medhāvin and his father Medhāvin asked his father as to what course of conduct a wise man should follow, when he had realized the truth that the life of man was fast ebbing away The father replied that one should always go on performing the duties enjoined for the four *āśramas* The son, however, demurred and insisted that, in a world overpowered by decay and death, a wise man should betake himself to the forest and follow the path of renunciation

[170] Yudhisthira asks Bhīsma how happiness and sorrow come to the rich and the poor who live life in their own ways Bhīṣma, in reply, repeats to him what Śamyāka had formerly told him at Hastināpura Śamyāka once met a Brāhmana who impressed upon him that the state of being without possessions was the happiest – that without renunciation one could not become happy and fearless [171] Yudhisthira asks Bhīsma " If a person, urged by a strong desire for wealth, undertakes to do some work but fails thereby to obtain the desired wealth, what should he do to find happiness ? " Bhīsma replies that one who has developed an attitude of equanimity and of complete indifference (*nirveda*) towards worldly things, becomes happy In this connection he tells the story of Manki Manki, desirous of getting more money, bought with the little money that he had, a pair of young bullocks When the bullocks were yoked and taken out to the fields, they shied at a camel sitting on the way, ran headlong towards it, and jumped upon its neck Thereupon, the enraged camel got up and ran off full speed, with the two bulls dangling on either side of its neck The sight of his bulls being thus strangled to death brought about a change in the outlook of Manki He was convinced that fate or divine dispensation was all powerful, there being no scope for human effort which often proved futile Bhīsma further narrates to Yudhisthira two stories which are relevant to the topic under discussion, namely, (i) the story of Janaka of Videha who had imbibed the spirit of complete non attachment, and who, therefore, claimed that he would remain un-affected even if his capital Mithilā was in flames, and (ii) the story of the sage Bodhya who attained peace of mind through *nirveda*, which he had learnt from his six teachers, namely, Piṅgalā, Kurara, Sarpa, Sāraṅga, Isukāra, and Kumārī

[172] Yudhisthira asks Bhīsma how one, living in this world, can become free from sorrow and attain to the highest state of happiness Bhīsma, in reply, recounts the ancient dialogue between Prahrāda and the sage Ājagara Prahrāda, struck by the calm composure and equanimity of Ājagara, asked him how he had attained to that state of being Ājagara replied that he had realized that birth, growth, decay, and death were in the nature of things (*svabhāva*), and that, therefore, he never experienced either exultation or sorrow. He went on to say that he practised the Ājagara way of life,

swallowing a big mouthful whenever it was available or otherwise remaining without food for days together, and that that way of life had helped him to attain peace and equanimity [173] Yudhisthira asks Bhīsma wherein the greatness of man lies—whether in having relatives and wealth or in doing actions or in possessing intelligence (*prajñā*) Bhīsma replies that the true greatness of man lies in his intelligence In support of this, he recounts the ancient dialogue between Indra and the sage Kāśyapa Once a rich Vaiśya had, in his arrogance, wantonly driven his chariot over the sage Kāśyapa While Kāśyapa lay there forlorn, awaiting his death, Indra, in the form of a jackal, approached him and sang to him the glory of man He, however, concluded by telling Kāsyapa that man had fallen from his greatness on account of his unbridled greed, and that men themselves had enslaved men The jackal further told him that, in his previous birth, he was a man but that, on account of folly, insolence, and want of faith, he had been reduced to his present state of existence

[174] Yudhisthira asks Bhīsma whether gifts, sacrifices, and penance are productive of good results By way of reply, Bhīsma expounds to him the inexorable law of *Karman* *Karman* follows a person like his shadow Bhīsma concludes by saying that long and severe penance conduces to man's lasting happiness

[175-185] (175) Yudhiṣthira puts to Bhīsma the following questions Out of what was this world created ? Who created the great elements ? In what sequence were they created ? How did the different *varnas* (social orders) come into being ? What are their duties ? What is the nature of the soul ? What becomes of the soul after a person's death ? —In reply, Bhīsma narrates to Yudhisthira, in this and the following ten chapters, an ancient dialogue on these various topics between Bhrgu and Bharadvāja Having been asked by Bharadvāja, Bhrgu first described whence and how the world and the great elements were created and how big and extensive the latter were (176) When Bharadvāja asked for further details, Bhrgu described how the five elements from *ākāśa* to *bhūmi* emerged, each latter element evolving out of the former (177) Bhrgu further stated that all mobile and immobile creation came into existence as the result of the various combinations of the five elements and that the special qualities of the elements manifested themselves through the movement, heat, liquidness and solidness, and the senses of perception of the living creatures He emphasised that even trees and plants had all the senses of perception arising out of the five elements existing in their bodies Bhrgu next described the different varieties of the special quality of each of the five elements He added that these elements, namely, water, fire, and wind, were always actively present within the embodied beings (178) Answering another question of Bharadvāja, Bhrgu explained that wind in conjunction with fire, in the form of the five breaths, maintained the life of a living creature (179) Bharadvāja then raised the following issue if fire and wind in the body were responsible for maintaining life, the assumption of the existence of the soul would have no meaning If death implied total extinction, meritorious acts would become futile (180) Bhrgu

replied that the soul did exist, that it only became imperceptible after the destruction of the body, just as fire as such became invisible after the consumption of the fuel

(181) Dealing with the four *varnas*, Bhrgu stated that, in the beginning, there was only one *varna*, namely, that of the Brāhmanas, which came to be later divided into four as the result of the actions of human beings (182) Bhrgu then described the duties of the four *varnas* (183) He pointed out that human beings, overpowered by *tamas* (the darkness of ignorance), were blinded by greed, anger, and other passions, and that, therefore, they could not see the light of truth and righteousness (184–185) Bhrgu continued with a discourse on the duties enjoined for the four *āśramas* In answer to Bharadvāja's question whether there was another world beyond this world, Bhrgu said that there was, to the north of the Himālaya, a heavenlike world inhabited by pure, righteous persons

[186] On being asked by Yudhisthira, Bhīsma explains to him the different rules pertaining to religion, morality, and social etiquette [187] Yudhisthira asks Bhīsma what *adhyātma* (knowledge concerning the self) is and how it is to be attained In reply, Bhīsma expounds to him the philosophy of spirit and matter There is, on the one hand, soul or spirit which only 'sees', on the other hand, there is matter which includes the five elements, the five senses of knowledge, mind, and intellect The matter is composed of the three *gunas* (constituents), *sattva*, *rajas*, and *tamas*, which cause pleasure, pain, and infatuation respectively [188] Bhīsma, then, speaks to Yudhisthira of the fourfold Yoga of meditation which, he says, ultimately leads to *nirvāna*

[189–193] (189) Yudhisthira asks Bhīsma what fruit a Jāpaka (a murmurer of Vedic *mantras*) acquires Bhīsma first states that a Jāpaka, who murmurs the Vedic *Samhitā* without desire for any fruit, attains to the highest state of self-realization (190–191) But a Jāpaka, who practises silent recitation with some desire, attains to the worlds of different gods, which are, of course, inferior and are almost like *naraya* (hell) in comparison with the highest state of self-realization (192) Bhīsma, then, recounts to Yudhisthira a long debate between the Brāhmana (Paippalāda) and king Iksvāku The Brāhmana had practised penance for a thousand years, silently reciting the Vedic *Samhitā* The goddess Sāvitrī appeared before him and asked him what he wished The Brāhmana answered that he only wished to continue the silent recitation of the Veda Sāvitrī, granting his wish, said that he would attain Brahman She also forewarned him that he would soon meet Dharma, Kāla, Mrtyu, and Yama In course of time, these latter approached the Brāhmana and wanted him to go to their heavenly abodes, by way of the fruit of his silent recitation While the Brāhmana was attending to these guests from the other worlds, there appeared before him king Iksvāku After the customary greetings, the king expressed to the Brāhmana a desire to give him some gift The Brāhmana told him that he had taken to the path of renunciation and that, therefore, he would accept no gift, but that, on the other hand, he would himself offer

to the king, a gift which he might ask for On this, the king said that he would like to have from the Brāhmana the fruit that had accrued to him as the result of his silent recitation of the Veda The Brāhmana pointed out to him that, as he had been practising silent recitation of the Veda without desiring any fruit, he was unable to specify the nature of the fruit that was likely to accrue to him The king insisted that he was not prepared to accept a gift whose nature was vague, and again importuned the Brāhmana to accept a gift from him While the king and the Brāhmana were thus arguing with each other, there appeared before them two men who were clumsily clad and were making clumsy gestures They were engaged in a hot dispute over a matter which they now referred to king Iksvāku One of them, Virūpa by name, said to the king "This man Vikrta gave away a cow to a Brāhmana I begged of him the fruit of his charity, which he generously passed on to me With this merit to my credit, I bought a pair of milch cows and gave them away to a person who lived on gleaned corn (*uñchavrtti*) Endowed with twofold merit, I again approached Vikrta and offered him that merit But he is not accepting it This is the point of our dispute" On being asked by the king, Vikrta said that he would not accept anything from Virūpa as the latter owed him nothing Taking the cue from these disputants, the Brāhmana prevailed upon the king to accept the gift of the fruit of his lifelong silent recitation The king accepted the gift, suggesting that both of them should share equally in the fruit (193) Bhīsma concludes the story of Jāpaka by stating that both the king and the Brāhmana secured, after death, rewards which were comparable to those of a Yogin

[194–199] (194) Yudhisthira asks Bhīsma "What is the fruit of the pursuit of knowledge and of the observances prescribed in the Veda? How is the soul or self to be known?" In reply, Bhīsma recounts the ancient dialogue between Manu and Brhaspati, which related to similar topics Manu, discoursing to Brhaspati first distinguished between the path of action and the path of knowledge The latter was concerned with the knowledge of the Self The embodied self experienced the fruit of good and bad actions The Self, in its true nature, was imperceptible by the senses and was imperishable (195) Manu then pointed out how the five great elements evolved—each following one out of each preceding one The first element, namely, *ākāsa* was born from the imperishable Self (*aksara*) The embodied self, he continued, came in contact with the five elements, and the five senses of knowledge depended respectively on the qualities of the five elements (196) He then advanced various arguments to prove the existence of the soul "Nobody has seen the other side of the Himālaya or the reverse side of the moon Yet it cannot be said that they do not exist Similarly it cannot be said that the soul, which cannot be perceived by the senses, does not exist The existence of the soul can be inferred by the light of intelligence The soul, which becomes unmanifest after the disintegration of one body, again makes itself manifest when it enters another body" (197) Manu further explained to Brhaspati that the Self could be 'seen' or realized only by one, whose mind, having been cleansed of all passi-

onate desires, was in a state of undisturbed calm (198–199) The Self or Brahman, continued Manu, could be ultimately 'known' or realized through *samādhi* achieved by means of the technique of *dhyāna* The Yogins start meditating on the elements beginning with the earth, and, in an ascending order of meditations, finally meditate on and enter into the attributeless Brahman.

[200] Yudhisthira wants to know the real nature of Keśava Bhīsma says that he has heard about it from Jāmadagnya Rāma and Devarsi Nārada Keśava, according to them, is not a mere man but the almighty Being who created the elements, ordained Kāla, and brought into existence the four *varnas* [201] Asked by Yudhisthira, Bhīsma enumerates the names of the Prajāpatis He goes on to state that over a hundred thousand sons, whom Śaśabindu had procreated on his one thousand wives, did not recognize any Prajāpati and were the progenitors of the Visni clan After speaking of the various categories of gods, Bhīsma mentions the names of the sages who inhabit each of the four quarters [202] In reply to Yudhiṣṭhira's query as to what animal form the great god Hari assumed, Bhīsma tells him "Once, while I had been hunting, I rested in the hermitage of Mārkandeya There, Kaśyapa told me the story of Visnu who had assumed the form of the great Boar (*varāha*) in order to free the earth from the menace of the demons That great god who had assumed the form of the Boar, was Krsna himself"

[203–210] (203) Yudhisthira then questions Bhīsma on the subject of *Moksa* This and the next seven adhyāyas contain the dialogue about *Moksa* and allied matters which had taken place between a teacher and his pupil and which Bhīsma now recounts to Yudhisthira It embodies what is traditionally known as the *vārsneya adhyātma* The pupil asked his teacher "From what source have I and you issued forth?" The teacher replied. "Vāsudeva is all The Brahman incarnated itself in the form of Vāsudeva in the clan of the Vrsnis He alone knows the Brahman He is the supreme Purusa Out of Prakrti, presided over by Purusa, evolved Buddhi, Ahamkāra, and the great elements, each succeeding evolute out of each preceding one, and the senses of knowledge and the organs of action The embodied spirit, which hears, sees, etc, can be seen or realized by means of Yoga alone (204) This cycle of material evolution and dissolution goes on under the superintendence of the Ksetrajña Puruṣa A wise man should know the difference between Ksetra or the material body and the Ksetrajña or the spirit (205) The beings, through ignorance, become affected by the operation of the three *gunas — sattva, rajas,* and *tamas* Whoever wants to attain peace should, therefore, keep his senses under control Knowledge shines forth only when the body is cleansed of the impurities produced by passions and desires (206) Women are, by nature, like the Ksetra, men are Ksetrajña It is the seed of attachment, of passionate desire (*tarsa*), out of which creatures are born One should understand that sorrow is generated from the desire for grabbing things (*upādāna*), and increases through self conceit (*abhimāna*) The renunciation of desires results in complete cessation of desires, and this latter

in *mokṣa* (207) *Brahmacarya* is an aspect (*rūpa*) of Brahman itself It consists of the restraint of all the senses The body of a living being is composed of wind (*vāta*), bile (*pitta*), and phlegm (*kapha*), blood, skin, flesh, muscle, bone, and marrow A network of tubular vessels (*sirā*) supplies the body with the essential juices One of these tubular vessels is the sustainer of mind It carries semen (*śukra*), which is the quintessence of the juices of the body Those, who understand the nature of *śukra*, which, through procreation, brings about the confused intermixture of creatures (*bhūtasaṃkara*), become free from attachment and are never reborn (208) Non-violence, truthfulness, rectitude, forgiveness, and vigilance (*apramāda*) — one who possesses these becomes happy One attains the highest state when the mind has ceased to wander For the control of the senses and the mind, one may also adopt the Yoga technique (209) Overpowered by *rajas* and *tamas*, the mind functions actively during the states of waking and dream , during the state of deep sleep, the mind ceases to be active (210) The whole world is fettered by greed and revolves like a wheel One, who knows the true nature of the Prakṛti and its manifestations (*vikārāḥ*) and of the eternal Puruṣa, becomes free from greed and is liberated This great doctrine has been revealed by the great sage Nārāyana out of compassion for the creatures "

[211–212] (211) Yudhiṣṭhira asks Bhīṣma how Janaka, the king of Mithilā, attained *mokṣa* Thereupon Bhīṣma narrates to him the history of Janaka Janadeva Janaka was pre-occupied with the question as to what happened to the soul after death A hundred teachers had assembled at his court and put forth different views on the subject Some of these were heretical and did not satisfy the king At this juncture, there arrived at the king's court a great sage named Pañcaśikha Kāpileya, who was the first pupil of Āsuri Pañcaśikha joined in the debate and overwhelmed all the hundred teachers by means of his logical reasoning Janaka, therefore, sent away all the teachers and followed Pañcaśikha for instruction Pañcaśikha then expounded to him the doctrine which led to liberation He emphasised that everything other than the Self was subject to decay and death and that it was wrong to identify the Self with non-self (212) Pañcaśikha further pointed out that this ' field ' of the body (*kṣetra*) was a conglomeration of the senses of knowledge, mind and the organs of action, resulting from the combination of the five elements and the interplay of the three *guṇas* — *sattva*, *rajas*, and *tamas*, and that whosoever through indiscrimination regarded this conglomeration as being identical with the Self experienced endless sorrow Janaka, thus instructed by Pañcaśikha, became free from sorrow

[213] " What course of conduct leads to happiness and fearlessness ? " Replying to this question of Yudhiṣṭhira, Bhīṣma states that *dama*, self-restraint, is the source of all virtues A man of self-restraint, who fears none and whom no one fears, is respected by all and attains highest knowledge [214] Questioned by Yudhiṣṭhira as to what constitutes the essence of penance, fasting, and continence, Bhīṣma replies " True

penance (*tapas*) is characterized by renunciation and humility. Fasting implies abstaining from food between the two meals. Continence consists in going to one's wife only during the proper period." [215] "Is man really the author of his own actions, whether good or bad?" By way of replying to this question, Bhīṣma recounts to him the old dialogue between Indra and Prahrāda. Prahrāda, the king of the demons, having been defeated and having fallen from his glory, was lying in a desolate place, calm and undisturbed in mind. Indra approached him and asked him the secret of his equanimity. Prahrāda, in reply, propounded to him the doctrine of *svabhāva*, according to which whatever happened in this world happened as a result of the inherent nature of things, there being no scope for the operation of any human agency.

[216–218] (216) Yudhiṣṭhira asks Bhīṣma: "How should a king, who has fallen from his glory, lead his life in this world?" Bhīṣma, in reply, refers to the dialogue between Indra and Bali, the king of the demons. Indra defeated the demons and was searching after Bali who had disappeared. Directed by Brahmā, Indra at last found him living in the form of a donkey in a desolate place. Indra reminded him of his former power and glory and asked him what had become of his jewels and the royal umbrella and how he took his present condition. Bali replied that he had had his 'Time' and would certainly have his 'Time' again. (217) Further accosted by Indra, he expounded the doctrine of Kāla. Birth and death, rise and fall, were brought about by Kāla. It was Kāla that established everything and brought everything to fruition. (218) While Indra was listening to the discourse of Bali, he saw, to his great astonishment, the Goddess of Glory (Śrī) coming out of the body of Bali. On being asked by Indra, Śrī told him that she had left Bali because he, who had been once righteous and truthful, became arrogant and impure under the harassing impact of Kāla. Indra, then, requested her to reside with him (Indra) to which she agreed. [219] In this very context, Bhīṣma recounts to Yudhiṣṭhira another old dialogue, namely, that between Indra and Namuci. Namuci had been defeated and deprived of his glory. Still he remained calm and undisturbed. On being questioned by Indra about the secret of his equanimity, Namuci stated that everything in the world was pre-ordained and that he lived as directed by the Ordainer. [220] Further asked by Yudhiṣṭhira as to what is good for a man who has sunk in dire distress, Bhīṣma replies that it is fortitude and firmness which sustain a man in distress. In this connection, he recounts to Yudhiṣṭhira another dialogue between Indra and Bali. Bali was vanquished in battle and was lying in a mountain cave. Indra, triumphantly riding on his elephant, arrived at that spot. He was astonished to see Bali calm and undisturbed even in defeat and asked him how it was that he did not feel sorry about his present condition. In reply, Bali expounded to him the doctrine of Kāla. It is Kāla which brings about the rise and fall of creatures. He added: "It was once my time, now it is yours. Your time also will soon be over." In his discourse, Bali referred to many previous kings of demons who were struck down by the power of Kāla. Indra was pleased with this discourse and honoured Bali as the 'philosopher of Time'.

[221] Questioned by Yudhisthira as to what are the characteristics of a man rising or declining in his fortune, Bhīsma refers to the dialogue which had taken place between Indra and Śrī Once Nārada and Indra met, at daybreak, on the bank of the Gangā Both bathed, silently recited the prayers, and offered worship to the rising sun. At that moment, there appeared before them Śrī effulgent like the sun In reply to their query, she told them that she formerly lived with the demons, who were virtuous, righteous, and religious, and followed the path of right conduct, but that she left them when they fell from their piety and virtues She further offered to live with Indra with her seven companions, namely, Āsā, Śraddhā, Dhrti, Kānti, Vijiti, Samnati, and Ksamā

[222] Yudhisthira asks "What course of conduct leads a man to a state beyond Prakrti ?" Bhīsma recounts to him the dialogue on the subject, which had taken place between Jaigīsavya and Asita Devala When Asita asked Jaigīsavya the secret of his calm and undisturbed behaviour, the latter propounded the doctrine of equanimity or evenness of mind He said that a man of equanimity was unaffected by praise or censure, was always calm and devoted to doing good to all creatures, and was neither sorry for the past nor anxious for the future Controlling the senses and gathering the thoughts away from all objects, such a man attained to the abode of Brahman which was beyond Prakrti [223] Asked by Yudhisthira whether there is any one possessed of all qualities and most respected in the world, Bhīsma recounts to him what Keśava had told Ugrasena When Ugrasena asked Keśava which qualities had endeared Nārada to the whole world, the latter said that Nārada possessed many qualities such as humility, evenness of temper, amiability, and expertise in social dealings

[224-247] (224) Yudhisthira now puts a series of questions to Bhīsma "How do beings come into and go out of existence ? What are the divisions of time ? How and when is the world created and dissolved ? By whom is all this brought about ?" In reply, Bhīsma repeats to him the discourse given by Vyāsa to his son Śuka Vyāsa first explained the divisions of time beginning from the smallest unit, namely, *nimesa* (the winking of the eye) and going up to the four *yugas*, namely, Krta, Tretā, Dvāpara, and Kali which together covered 12,000 years The day and the night of Brahmā each consisted of 1000 such periods of four *yugas* At the end of his night, Brahmā woke up and set about creating the world Seven *purusāh*, including the five great elements, were first created They combined with the supreme Self and produced an embodied being called man Vyāsa then indicated the duties of the four *varnas* which varied from age to age. (225–26) He then went on to explain the dissolution of the world, each later evolute dissolving into each preceding one, until there occurred the final merging back into Brahman Referring to the four *āsramas*, Vyāsa stated that the *gārhasthya* constituted the foundation of all the *āsramas* He further emphasised that a householder should not eat food or enjoy wealth by himself but should give gifts to those who were worthy He mentioned over twenty great kings and sages of the past, who had

attained high positions in heaven as the result of their having given away their precious possessions to worthy persons (227) Vyāsa then explained the rules of conduct for a Brāhmaṇa A Brāhmaṇa, who was well-versed in scriptures, who performed 'the five sacrifices' every day, who was self-controlled, and who abstained from injury to creatures, crossed the dreadful river of worldly life and attained the perfect state (228) Vyāsa also expatiated on the way of Yoga, with particular reference to the *dhāraṇās* (229) He refuted the doctrine of *svabhāva*, which, according to him, was bound to lead to disaster He asserted that it was the intelligence in man and the knowledge which he acquired with it that were of paramount importance (230) Vyāsa referred to the four *yugas*, Kṛta, Tretā, Dvāpara, and Kali and described how the knowledge of the Veda, the Vedic practices, and the duties prescribed for the four *āśramas* suffered a gradual decline from the Kṛta to the Kali age

(231) Vyāsa then expounded the Sāṃkhya way of realizing the Brahman The one great Self pervaded the entire creation — mobile as well as immobile One, who 'saw' or realized this, attained Brahman (232) Vyāsa then went on to explain the way of Yoga By controlling the senses and by eradicating the passions which were a barrier to Yoga, one should meditate on the Self and attain to the state of self-realization (233) Vyāsa said that the Veda laid down two ways of life — the way of action and the way of knowledge and renunciation Actions bound down the self to the cycle of transmigration, whereas knowledge and renunciation liberated the self (234–237) Vyāsa declared that the four *āśramas* constituted the four rungs of the ladder which led to the realization of Brahman He then described the duties and responsibilities pertaining to these *āśramas* (238) Vyāsa propounded to Śuka what he called the secret essence of the Vedas (*Vedarahasya*) — the doctrine regarding the realization of the Self The embodied self came into contact with the body which consisted of the modifications of Prakṛti inclusive of the mind and the senses of knowledge After true knowledge was acquired and the mind and the senses were made to merge into the inner soul by means of meditation, one attained serenity and infinite bliss (239–241) These three adhyāyas are together identical with adhy 187 *supra* (242) Asked by Śuka as to what was the highest Dharma, Vyāsa replied that the control of the senses and mind and the realization of the Self through concentration constituted the highest Dharma (243) Vyāsa further said that one, who neither craved for anything nor hated anybody, who abstained from injuring creatures in thought, word and deed, and who achieved concentration of the mind, attained Brahman (244) Vyāsa then enumerated the five great elements with their qualities, the senses of knowledge, and the objects of sense, and emphasised that they were distinct from the inner soul which was beyond them (245) Vyāsa further added that the Yogins, who became free from the influence of *rajas*, could have a direct vision of the inner subtle soul (246) Vyāsa then graphically described the wonderful tree of desire growing in the heart of man This tree could be cut off at the root by means of the great knife of equanimity, renunciation, and

watchfulness Through another metaphor, Vyāsa compared the human body to a city which was ruled by Queen Intellect, this queen had the mind as her counsellor who harassed the senses which were the citizens (247) Vyāsa concluded his discourse to Śuka by describing, in great detail, the qualities and properties of the five elements, mind, and intellect

[248–250] (248) Overwhelmed by the sight of the kings and heroes slain in the war, Yudhisthira asks Bhīsma about the origin of Death Bhīsma, in reply, narrates to him the story of king Avikampaka who lived in the Krta age King Avikampaka lost his son in battle Overpowered by grief, he approached Nārada who comforted him by describing how Death had come into this world Brahmā was very much worried at the suffocating overcrowding of population in the world His indignation then burst out in the form of flames Seeing the destruction wrought in the world by that all consuming fire, Śiva was moved with compassion (249) Śiva, therefore, implored Brahmā to withdraw his anger Brahmā did so but he ordained birth and death for the creatures At this juncture, a woman sprang out from the cavities of his mouth and nose Brahmā named her Death and asked her to do the work of killing the creatures Death, shocked at the idea, shed tears which were gathered by Brahmā in his hands (250) Thereupon, Death begged of Brahmā to be relieved from that revolting assignment and practised penance for thousands of years At long last, however, she became reconciled to the task of killing when she was offered the help of diseases, which were actually her tears, and of Desire and Anger

[251] In reply to Yudhisthira's question whether the practice of Dharma is meant for this world or for the other world, Bhīsma states that the rules of Dharma are laid down for the conduct of affairs in this world and that their observance results in happiness both here and hereafter He points out that Dharma is ultimately honoured by all, as becomes clear from the fact that even a robber, who takes delight in robbing others, seeks the help of the king when he himself is robbed [252] Thereupon, Yudhisthira raises the following points It appears that it is not possible to ascertain the true nature of Dharma from the scriptures alone There is one kind of Dharma laid down for a person who is well off, while there is another kind of Dharma laid down for a person who is in distress Again, it is said that Dharma has changed from age to age Dharma, it is further said, is based on the conduct of good men But it is found that good men are not necessarily respected by all Under these circumstances, Dharma eludes all definition and appears illusory like a *gandharva nagara* (an imaginary city in the sky)

[253–256] (253) Bhīsma seeks to elucidate the entire position in this connection by narrating to Yudhisthira the story of Tulādhāra and Jājali The Brāhmana Jājali practised severe penance, standing immobile like a pillar for years together A bird couple built a nest in his matted hair and lived in that nest with their young ones Jājali

felt so proud of his achievement of such wonderful equanimity that he clapped his hands and said "I have attained Dharma" But at this moment his pride was pricked by an unseen voice which said "You are not equal to Tulādhāra of Vārānasī in the matter of Dharma And even he is not in a position to claim what you have claimed!" Seized with indignation, Jājali undertook the long journey to Vārānasī and saw Tulādhāra selling articles in his shop Tulādhāra greeted him and asked him the purpose of his visit (254) Jājali said to him "You merely sell various kinds of liquids, scents, herbs, roots, and fruits in your shop and yet you have attained perfect knowledge Whence did this knowledge come to you?" Tulādhāra replied "That mode of life, which is founded on total non-injury or minimum harm to the creatures, constitutes the highest Dharma I live such life I am free from all kinds of attachment and aversion and I use my scales evenly for all One who bears no ill or evil towards the creatures in thought, word, and deed, attains Brahman Many draught animals are made to carry heavy burdens I consider this to be as bad as infanticide Cows are called *aghnyāh*—unslayable King Nahusa, who had killed a cow and a bull, was held guilty of a heinous crime by the sages of old". (255) Tulādhāra further told Jājali that sacrifices should be performed without causing injury to any animal and without greed, and that, since one's own self was the holiest of places, it was unnecessary to visit places of pilgrimage (256) Bhīsma tells Yudhisthira that, as a result of Tulādhāra's discourse, Jājali attained perfect peace

[257] Bhīsma narrates to Yudhisthira the story of king Vicakhnu who always showed compassion to all creatures Vicakhnu was profoundly moved by the exceedingly distressing groans of cows and bulls being slaughtered in sacrifices He, therefore, banned animal-slaughter even for sacrificial purposes

[258] "What should one do when, in the course of one's work, one is faced with a conflict of duties?" In reply to this question of Yudhisthira, Bhīsma narrates to him the story of Cirakārin of the Āngirasa family Cirakārin, true to his name, always reflected for a long time before he set about to do anything He was, therefore, nicknamed by the unappreciative people as *alasa* (an idler) and *durmedhāvin* (a dullard) Once his father Gautama suspected his wife of infidelity. He, therefore, commanded his son Cirakārin to kill her Cirakārin reflected long on what he should do He went into the pros and cons of the question He thought "How can I disobey my father who has been my constant support? On the other hand, how can I kill my mother who is to me as a firestick is to the fire?" While Cirakārin was thus ruminating, Gautama appeared on the scene, filled with contrition for his having issued the hasty command to his son When, however, he saw his son lying prostrate before him and his wife still living, he felt greatly relieved He blessed Cirakārin and philosophised on the merits of doing a thing after long reflection [259] Asked by Yudhisthira as to how a king should govern without being tyrannical, Bhīsma refers to the ancient dialogue between king Dyumatsena and his son Satyavat Satyavat once saw some robbers being taken to the place of hanging under the king's orders He told his father that he won-

dered whether hanging or capital punishment was at all the proper Dharma Thereupon, Dyumatsena pointed out to him that, if there were no capital punishment, there would be no rule of law—there would be chaos Satyavat countered the king's argument by suggesting that some innocent persons might also be hanged, thereby being entirely deprived of the opportunity of proving their innocence He, therefore, opined that, instead of capital punishment, some milder form of punishment should be prescribed

[260-262] (260) Yudhiṣṭhira asks Bhīṣma "Of the two ways, namely, the observance of the duties of a householder and renunciation, which is superior?" Bhīṣma says that both these ways of life are conducive to the highest good Then he recounts the old dialogue between Kapila and the Cow King Nahuṣa was about to kill a cow as an offering to Tvaṣṭṛ who was his guest The cow was brought forth and tied to the sacrificial post for being slaughtered Just then the sage Kapila appeared on the scene, and, looking at the cow, exclaimed in derision 'Oh, the Vedas!' At that moment, a sage named Syūmaraśmi entered the body of the cow and spoke through the cow to Kapila He said "You mock at the Vedas! But from where else do the doctrines like those of non-injury and self-restraint derive their authority?" Thereupon, Kapila agreed that the observance of the duties of the four *āśramas* laid down in the Vedas led ultimately to one common end, namely, the highest good In his opinion, however, the best and the only way of achieving that end was the practice of non violence Challenging the validity of Kapila's statement, Syūmaraśmi emphasised that the performance of sacrifices was, according to the Veda, the principal, basic Dharma which led to heaven He further drew Kapila's attention to the Vedic injunction that the *hiṃsā* done for a sacrificial purpose did not really constitute a *hiṃsā* (261) Kapila, then, argued that the life of a householder was of no use to those who attained the highest state by taking to the way of renunciation Syūmaraśmi retorted by pointing out that the other *āśramas* depended for their sustenance on the *gṛhasthāśrama* which also provided for procreation and continuity of the race Kapila still insisted that the control of the senses, which was the only efficacious means of achieving the highest good, could be secured only by those who took to the life of renunciation Syūmaraśmi vigorously argued in favour of the householder's life, saying that it involved the performance of the most responsible, arduous, and righteous duties, and was, therefore, the only way of life eminently capable of leading to Mokṣa He added that it was possible only for a few persons to take to the way of renunciation (262) Kapila, however, persisted in claiming that the way of renunciation, which was based on the knowledge of the self, could, alone, lead to emancipation

[263] Yudhiṣṭhira asks Bhīṣma as to which of the three *puruṣārthas*, namely, Dharma, Artha, and Kāma, is the best Bhīṣma, in reply, narrates the story of a cloud named Kuṇḍadhāra A certain poor Brāhmaṇa practised Dharma with the motive of gain He was in search of a god who was not already habituated to and hence had not

become insensitive to the supplications of men He found such a god in the cloud Kundadhāra who had not yet been approached by men Worshipped by the Brāhmana with great devotion, Kundadhāra was moved with a feeling of gratitude Thereupon, with the aid of Manibhadra, the lord of the Yaksas, he set about to fulfil the desires of the Brāhmana The Brāhmana practised severe penance in a forest, and, with the powers so acquired, he wished to give away to somebody great wealth or a kingdom But Kundadhāra revealed to him a vision in which he saw thousands of kings rotting in hell The Brāhamana, thereby, became convinced of the futility of Kāma He felt ashamed of his own cupidity and apologised to Kundadhāra Thus, through the favour of Kundadhāra, the Brāhmana finally realized that neither Artha nor Kāma, but Dharma alone, led to the highest happiness [264] Yudhisthira asks Bhīsma "Can a sacrifice be performed for the purpose of Dharma only and not for getting wealth and pleasure ?" By way of reply, Bhīsma repeats to him the story told by Nārada of a certain Brāhmana named Satya Satya of Vidarbha lived on Śyāmāka corn and vegetables gleaned from the fields He undertook to perform a sacrifice with roots and fruits as sacrificial offerings There lived, in the neighbourhood, a deer which was distressed to see that Satya was performing a sacrifice without an animal as a sacrificial offering It, therefore, offered itself to be immolated and offered into the sacrificial fire The Brāhmana did not at first aquiesce, but later when he was tempted with the prospect of heavenly bliss, he accepted the offer of the deer and immolated it at the sacrifice On account of this animal sacrifice, which involved *himsā*, the whole penance of the Brāhmana came to nought, for, *ahimsā* constituted the true essence of Dharma

[265] Yudhisthira asks "What makes a man sinful ? How does he turn to the practice of Dharma ? How does he become inclined towards detachment and renunciation ?" Bhīsma replies "Extreme attachment to the objects of senses makes a man greedy, infatuated, and sinful When a man controls his desires, he attains the fruit of Dharma Repugned by worldly objects, a man becomes indifferent to them, and, guided by his eye of knowledge, he chooses the way of renunciation" [266] Questioned by Yudhisthira as to what leads to Moksa, Bhīsma replies "Passions like anger, lust and fear are impediments in the path of Yoga A man wishing to attain Moksa should remove these impediments and practise Yoga" [267] Bhīsma narrates to Yudhisthira the dialogue which had taken place between Asita Devala and Nārada Nārada asked how the world and the creatures came into being Thereupon, Asita Devala propounded to him his cosmological doctrine He said that the five great elements evolved out of Kāla, and the various constituents of the human body, such as the five senses, five organs of action, and blood, evolved out of the five elements He also enumerated a group of elements which were sustained in the body by the embodied soul [268] In reply to Yudhisthira's question as to how one can become free from greed, Bhīsma narrates to him the old dialogue between king Janaka and Māndavya Janaka told Māndavya that, on account of his having been free from any kind of desire, he would remain un-

disturbed even if his capital Mithilā was to be in flames He further stated that the highest happiness was born from freedom from desire and that sensual pleasure — even heavenly pleasure — could not stand comparison with it [269] "What kind of knowledge, conduct, and devotion should one possess in order to be able to attain the highest place of Brahman ?" Replying to this question of Yudhisthira, Bhīsma conveys to him the view of the sage Hārīta Hārīta taught that one should not do injury to any creature, and should be friendly towards all and live a life of renunciation, subsisting on alms which were to be obtained without the slightest trouble and inconvenience being caused to the alms-givers

[270-271] (270) Asked by Yudhisthira as to how one can become free from the sorrows of this world, Bhīsma replies that, just as air is filled and gets coloured with black and red particles of matter, so too does the soul, migrating from one body to another, get coloured and stained with the effects of actions performed Bhīsma, further, adds that, when a man dispels the darkness of ignorance by means of knowledge, his soul becomes pure and shines forth as Brahman In this connection he narrates the ancient legend of the demon Vrtra Vrtra was defeated in battle against the gods The sage Usanas, finding him calm and undisturbed even in the hour of his defeat, asked him how he remained unperturbed in such a crisis Vrtra answered "I realize that creatures come and go I, therefore, neither grieve nor feel elated The scriptures lay down that one gets what is due to him as a result of his actions" Vrtra, then, requested Usanas to expound his views on life and destiny (271) While Usanas was about to begin his discourse, Sanatkumāra arrived on the scene Usanas implored Sanatkumāra to satisfy Vrtra's curiosity Thereupon, Sanatkumāra first described the greatness of Visnu and stated that he could be attained only by means of the control of the senses. He, then, explained how the souls got coloured in different hues ranging from dark to white, in accordance with the evil or good character of their actions At the end of Sanatkumāra's discourse, Vrtra said that he was satisfied He then died and attained to the highest state

[272-273] (272) In reply to Yudhisthira's query as to how Vrtra was killed, Bhīsma narrates to him the legend of the killing of Vrtra Vrtra, on account of his great might, struck terror in the hearts of gods Even Indra got so much dispirited that he had to be helped by Śiva who sent his own hot lustre in the form of fever (*jvara*) to attack Vrtra (273) When Vrtra was overpowered by fever, Indra struck him fatally with his thunderbolt Since Vrtra was a Brāhmana, the evil spectre of *brahmahatyā* haunted Indra Indra was ultimately saved from the clutches of *brahmahatyā*, when Brahmā offered to her the following four abodes in the form of the four sinners, namely, (i) one who did not offer seeds or corn in a sacrifice, (ii) one who cut down trees and plants, (iii) one who cohabited with a woman in her menses, and (iv) one who fouled the waters by means of phlegm, urine and faeces [274] Asked by Yudhisthira

as to how and when fever (*jvara*) came into being, Bhīṣma replies with the following story Dakṣa performed a sacrifice at which he omitted to invite Mahādeva Piqued at this insult, Mahādeva attacked Dakṣa's sacrifice The sacrifice assumed the form of a deer Mahādeva ran in hot pursuit of the deer In the course of that pursuit, a drop of sweat fell down from the forehead of Mahādeva It erupted as a conflagration and consumed the sacrifice Brahmā then appeased Mahādeva with the offer of a share in the sacrifices and implored him to distribute the fiery heat born from that drop of sweat among various places in the world Fever in the human body is one of the forms of that heat

[275] Yudhiṣṭhira asks "How can one be free from pain, sorrow, and death?" Bhīṣma recounts to him, in reply, the dialogue between Nārada and Samanga Nārada once asked Samanga the secret of his undisturbed calm and equanimity Samanga replied "One lives one's life in the manner determined by one's past actions With this knowledge, I have been able to cast off ignorance and greed and now live without sorrow and fear, as if I have drunk nectar" [276] "How can one, who is a layman and inexpert in the scriptures, achieve the highest good?" In reply to this question of Yudhiṣṭhira, Bhīṣma refers to the dialogue between Nārada and Gālava. Gālava had asked a similar question to Nārada, whereupon the latter set forth certain principles and rules which were to govern man's personal and social conduct In that connection, he spoke of contentment, humility, the attitude of sharing what one possessed with guests and servants, etc [277] The topic discussed in this adhy pertains to freedom from the bonds of attachment By way of illustration, Bhīṣma narrates the old story about Ariṣṭanemi and Sagara. Ariṣṭanemi had told Sagara that one, who cultivated and always maintained detachment and equanimity of mind and spirit, could be considered to have become emancipated

[278] This adhy contains the story of Uśanas as narrated to Yudhiṣṭhira by Bhīṣma Uśanas, also called Kāvya, was a descendant of the Bhārgavas Once, by means of his Yogic power, he deprived Kubera of his wealth Kubera sought the help of Śiva. Śiva, accordingly, discharged his trident against Uśanas But Uśanas, by means of his Yogic power, became small and occupied the tip of the trident, thus escaping its direct blow Śiva bent the trident, seized Uśanas in his hand, and finally put him into his mouth Uśanas thus got into Śiva's bowels Śiva then practised penance, and Uśanas, who was inside Śiva, also grew in penance and power He prayed to Śiva to let him out, Śiva granted his prayer, and Uśanas came out through Śiva's penis That was how he came to be called Śukra Pārvatī adopted him as her son

[279–287] The next nine adhyāyas contain Parāśara's discourse to Janaka The main points in this discourse may be set forth as follows (279) As a man sows, so does he reap The character of his life is determined by his own previous actions One should never do what he would dislike being done to him by others (280) That man is wise,

who controls, with the reins of knowledge, the horses of his senses One can elevate one's position in the social order by doing meritorious acts (281) As the result of religious gifts, Vedic prayers recited at the sacrifices, and penance, kings and sages of old attained perfection (282) Persons belonging to the four *varnas* should practise the duties prescribed for their respective *varnas* (283) In times of distress, a Brāhmana may do the work of a Kṣatriya, or of a Vaiśya, but never of a Śūdra , so also a Śūdra may earn his livelihood by practising manual crafts, trade, and the rearing of cattle (284) A householder, in general, gets addicted to sensual pleasures and does not see that there is any other happiness higher than the sensual pleasures He goes on begetting children and hankers after wealth in order to support them However, a householder, who is intelligent and discriminating, gets disgusted with sensual pleasures, resolves to practise self-control, and assiduously performs the prescribed duties As all rivers find refuge in the ocean, so do all the *āsramas* find their refuge in the *gārhasthyāśrama* (285) The four *varnas* are born respectively from the mouth, the arms, the thighs, and the feet of Prajāpati The various castes are born out of the intermixture of *varnas* Besides the specific duties (*viśesadharmāh*) of a particular *varna*, there are rules of moral conduct which are common to all the *varnas*, such as non-injury, kindliness, hospitality, truthfulness, matrimonial fidelity, etc (286) The creation is two fold — immobile and mobile, of which the latter is superior Among the mobile creatures, bipeds are the best , among the bipeds, the Brāhmanas , among the Brāhmanas, the intelligent , among the intelligent, the self-knowers To be born as a human being even in the family of an outcaste is a rare privilege , for, man alone can preserve his self by means of meritorious actions (287) Non-attachment is the root of one's spiritual well-being, and knowledge of the self is the highest knowledge Penance and gifts given to worthy persons never prove futile Death arises in consequence of birth and birth in consequence of death One, who does not know the rules of conduct which lead to deliverance from birth and death, revolves between them like a wheel

[288] Yudhisthira asks Bhīsma his opinion about truthfulness, forgiveness, self-control, and intelligence, which are so much admired in the world Bhīsma, in reply, narrates to him the story of the swan and the Sādhyas Once Prajāpati assumed the form of a golden swan and approached the Sādhyas Asked by the Sādhyas as to what rules of conduct led to Moksa, the swan replied " One should practise penance, control of the senses, truthfulness, and subjugation of the mind One should also bring under control what is agreeable and disagreeable Self-control is the door to immortality " The swan finally disclosed to the Sādhyas the great secret, namely, that there was nothing superior to man [289] Yudhisthira asks " What is the distinction between the Sāmkhya and the Yoga ? " Bhīsma replies " While the Yoga concerns itself with direct practices, the Sāmkhya concerns itself with definite knowledge based on the scriptures " Bhīsma then goes on to describe the characteristic features of the Yoga such as the rooting out of passions, the regimen, and the practice of concentration [290]

Bhīṣma then expounds the characteristic features of the Sāṃkhya. The Sāṃkhya emphasises knowledge, discrimination and enumeration. It knows that the world of matter is ever-changing, unreal and unsubstantial. It speaks of the three *guṇas*, the five great elements, the Buddhi, and the Manas together with their qualities and properties. It maintains that the Self is distinct from all these and ever remains unconcerned (*madhyastha*).

[291–296] In these six adhyāyas Bhīṣma undertakes to explain the mutable (*kṣara*) and the immutable (*akṣara*). He refers in that connection to the old dialogue between Vasiṣṭha and Karāla Janaka. The main points which Vasiṣṭha made in his discourse to Janaka are: (291) There is, on the one hand, an entity which is mutable, giving rise to the successive evolutes, each latter evolving out of the former. These entities are twenty-three in number. The mutable and the twenty-three evolutes make up a group of twenty-four principles. They constitute the body. As against these, there is the twenty-fifth principle, namely, the Self, which is immutable, attributeless, and formless and whose existence is realized only through knowledge. (292) The immutable Self through ignorance identifies itself with the mutable matter, the three *guṇas*, the body and its diseases, and the good and evil actions. Consequently it transmigrates through innumerable lives. (293) Karāla Janaka expressed the doubt that, as the result of the ever-continuing union of Prakṛti and Puruṣa, the cycle of creation would also go on revolving continuously and that there would, therefore, be no possibility of emancipation. Vasiṣṭha sought to remove the doubt by emphasising that Puruṣa was essentially devoid of the senses and the organs of action, was attributeless, and remained distinct from and unconcerned with Prakṛti and its evolutes. (294) As for the Yoga, Vasiṣṭha said that the highest power of Yoga lay in meditation. This latter was of two kinds, involving respectively the control of breath and the concentration of mind. Vasiṣṭha then proceeded to describe the Sāṃkhya. The Sāṃkhya was based on enumeration — the enumeration of eight Prakṛtis and their sixteen modifications. These twenty-four principles constituted the body or the field (*kṣetra*), which was presided over by the Self (*kṣetrajña*) the twenty-fifth principle. (295) Vasiṣṭha then went on to describe the doctrine of the mutable and the immutable. He said that both Prakṛti and Ātman could be said to be both mutable and immutable. Prakṛti was immutable in its original state before it gave rise to evolutes; it was also eternal. The Ātman appeared to be mutable when, instead of being regarded as distinct, it was imagined to be identified with and lost in the body or the field. (296) Vasiṣṭha concluded his discourse by further elucidating the nature of the Self and by positing an additional twenty-sixth principle. The Self as an embodied individual soul identifying itself, through ignorance, with the body made up of the twenty-four material principles, was the twenty-fifth principle. When this Self saw through its error and realized its true nature, it was to be regarded as the twenty-sixth principle.

[297] Bhīṣma recounts to Yudhiṣṭhira the dialogue between Janaka and a sage belonging to the family of the Bhṛgus. Once, while hunting in a forest, Janaka happened

to see the sage He asked him what way of life a man should adopt in order to be able to achieve his goal in this life and after death The sage replied that detachment or freedom from desire conduced to man's spiritual well-being

[298–306] (298) Yudhisthira asks Bhīsma to expound to him that entity which is auspicious, eternal, and free from birth and death, good and evil, and fear In response to this request, Bhīsma recounts to him the discourse given by Yājñavalkya to Janaka In the course of his discourse, Yājñavalkya told Janaka There are eight Prakrtis, namely, *avyakta, mahat, ahamkāra,* and the five great elements , there are sixteen modifications (*vikārāh*), namely, the five senses of knowledge, mind, the five organs of action, and the five objects of senses These are the specific effects of the five elements (299) Yājñavalkya, then, described the duration of time which was required by *avyakta, mahat,* and *ahamkāra* to produce their respective evolutes (300) Yājñavalkya further said When Brahmā wishes to go to sleep, the whole world is dissolved — each evolute dissolving into its own evolvent Thus earth dissolves into water, water into fire, fire into wind, wind into ether (*ākāśa*), and *ākāsa* into *manas,* and so on (301) Yājñavalkya then enumerated and expatiated on the senses of knowledge, mind and the organs of action, their specific spheres of activity, and the names of the deities who presided over them He went on to set forth the characteristics of the three *gunas* (302) Yājñavalkya described the multiplicity and variety brought about in the world as the result of the action of the three *gunas* (303) Then followed a discourse on the theory of the Sāmkhya *Avyakta* was nonsentient, while the Purusa was sentient *Avyakta* was one, while the Purusas were many (304) As for the Yoga, Yājñavalkya pointed out that the Veda knew of the eightfold Yoga and further stated that the control of breath and concentration of mind formed the main characteristics of Yoga (305) Yājñavalkya then mentioned the specific divine places to which the soul migrated, according to the specific part of the body through which it left the body For instance, if the soul left the body through the feet it went over to the place of Visnu (306) At that stage, Yājñavalkya struck a personal note and narrated to Janaka some incidents from his own life, such as how he came to compose the *Satapatha* through the grace of the Sun He told Janaka of the twenty-four enigmatic questions put to him by Visvāvasu Gandharva and his answers to those questions Finally, Yājñavalkya imparted to Janaka the doctrine of the twenty-sixth principle This twenty-sixth principle was the attributeless, pure, supreme Self The state of the twenty-sixth principle was attained by the individual soul which was the twenty fifth principle and the knower of the group of twenty-four material principles Daivarāti Janaka was highly pleased with this discourse of Yājñavalkya, paid homage to the sage, and gave away one crore of cows to him

[307] " How can one avoid decay and death — whether by means of penance, or of learning, or of medicinal elixirs ? " In reply to this question of Yudhisthira, Bhīsma refers to the dialogue on the same subject between Janaka and Pañcasikha Pañcaśikha

had told Janaka that, though old age and death cannot be avoided altogether, their effect could be substantially minimised by means of the realisation of the evanescence of worldly things, the cultivation of the spirit of equanimity, and the giving away of gifts and the offering of worship according to the scriptures

[308] Yudhiṣṭhira asks Bhīṣma whether there ever lived any one who was a householder and yet attained emancipation without giving up the duties of a householder In reply, Bhīṣma narrates to him the story of the woman anchorite Sulabhā and Janaka In days of yore, there lived king Dharmadhvaja Janaka who had attained the fruit which a recluse alone could attain, namely, the state of emancipation during life At that time, there also lived a women recluse named Sulabhā. Sulabhā, who had heard of king Janaka's having attained emancipation during life, wanted to ascertain the real state of things She, accordingly, arrived at the court of Janaka, having assumed through her Yogic power the form of a young and beautiful woman The king, struck by her beauty, welcomed her After having accepted his hospitality, Sulabhā drew him into a discussion in the presence of the assembly of learned men. She gazed into the eyes of Janaka, and, through her Yogic power, entered into his spirit Then, there ensued a dialogue between Sulabhā and Janaka — both occupying the same body Janaka began by saying "I am a pupil of Pañcaśikha, who has imparted to me the secret of attaining emancipation, without being required to renounce my kingdom The sages of old have laid down three ways to emancipation – the way of knowledge, the way of action, and the way of both knowledge and action My Master has taught me the third way I do perform my kingly duties, but I do so in a spirit of detachment and thus remain in a state of emancipation " After having introduced himself thus, Janaka arraigned Sulabhā for her improper behaviour He said "You have forced yourself into my body and heart If you are a Brāhmaṇa, you have become guilty of the intermixture of *varṇas* You are a recluse and I am a householder, you are, therefore, guilty also of the intermixture of *āśramas*. Further it is likely that you are guilty also of the improper intermixture of *gotras* (families) Besides, you are perhaps guilty also of infidelity to your husband You have insulted not me alone but this whole august assembly by your aggressive desire to conquer them The union of a man and a woman coming together by mutual consent is as sweet as nectar , but our coming together against my wish is as fatal as venom! Are you a spy hired by some king? Tell me the truth about the purpose of your visit and about your learning and your family " Though she was thus vehemently attacked by Janaka, Sulabhā remained undisturbed and made a dignified and reasoned reply. She first drew the attention of the king to the essential pre requisite of a successful and fruitful discussion, namely, that the speaker must show an attitude of respect, and not of disregard, towards the listener. In reply to the king's question as to who she was and of what family, she suggested that that question was meaningless and irrelevant She said " Human beings are born in this world like conglomerations of earth-particles and water, of lac and wood

This body consists of thirty entities such as, for instance, the senses, the objects of senses, and knower of the field, (*ksetrajña*) etc " She then asked Janaka about his so-called state of emancipation "In the eyes of an emancipated individual, all persons are equal But you, while administering the kingdom, distinguish between friend and foe Again, you are deeply attached to wealth and pleasure " With regard to the charges that she had been guilty of the intermixture of *varnas* and *āśramas*, etc, she twitted Janaka by saying "As one who has been emancipated, I have no attachment to my body On the other hand, you, who claim to have attained the state of non-attachment, still appear to be fettered by the considerations of your body It is enjoined that the anchorites should sojourn only in deserted, vacant places You, who claim to be emancipated, are as good as a vacant place How, then, can I be held guilty, if I stay on for a while in such a place? I have entered your spirit, scarcely touching you, like a water-drop on a lotus petal If you are still conscious of my touch, I very much doubt the efficacy of the emancipating knowledge which, you claim, your master has imparted to you" She then told him that she belonged to the family of one of the famous royal sages She further stated that she had not married because she had not found a suitable match She had then taken to the path of Moksa, observing the vows of an anchorite Acknowledging with gratitude his hospitality, Sulabhā concluded by saying that, in accordance with the practice of anchorites, she would stay there for the night and leave the next morning

[309] Asked by Yudhisthira, how Śuka, the son of Vyāsa, became completely indifferent towards the world, Bhīṣma, in reply, recounts to him the discourse of Vyāsa to Śuka, in which Vyāsa had vividly described how everything in this world was transitory, and had asked Śuka to take to the life of renunciation and, thereby, seek self-realization

[310-320] (310) These eleven adhayāyas contain the life story of Śuka Vyāsa once practised penance on the peak of the Meru for obtaining a son who would be equal in prowess to the great elements The great god Mahesvara, pleased with Vyāsa's austere penance, told him that he would have such a son (311) Feeling reassured by the blessing of Mahādeva, Vyāsa returned to his hermitage Once, while he was churning out the fire, he happened to see a celestial damsel named Ghrtācī and was seized with passion Ghrtācī assumed the form of a famale parrot and approached him Vyāsa was unable to control his passion and, while he was rubbing the fire sticks, his semen fell on one of the sticks He kept on rubbing and his son Śuka was born Śuka grew up with the blessings showered on him by the celestials Mahādeva made him his own pupil The Vedas waited on him But, strangely enough, Śuka evinced no interest in worldly affairs and in the life of a householder He seemed to be bent on attaining Mokṣa (312) Śuka approached his father and told him that his mind was not at peace He, therefore, requested him to teach him the way to emancipation After Śuka had mastered

the Sāmkhya and the Yoga, Vyāsa asked him to go to Janaka, the king of Mithilā, who, he said, would expound to him the way to Moksa Śuka, accordingly, set out to meet Janaka After passing through many countries on the way, he arrived at king Janaka's palace in Mithilā He was ushered by the attendants into a hall adjoining a beautiful garden There he was received by young and beautiful damsels Completely indifferent to their blandishments, Śuka spent the night in that apartment practising Yogic meditation. (313) Next day, Śuka was received by king Janaka accompanied by his family priest and councillors Asked about the purpose of his visit, Śuka directly questioned the king as to whether it was obligatory for one, who had attained knowledge leading to emancipation, to perform the various duties prescribed for the four *āśramas* Janaka replied " The Dharma consisting of the duties of the four *āśramas* has been practised by the wise of old in order to save society from disintegration But an individual, who has purified his mind, attains Moksa even in the first *āśrama*" Admiring Śuka's great knowledge, insight, and power, Janaka assured him that he was already ripe for the state of Mokṣa

(314) Fortified by the assurance of Janaka, Śuka returned to his father Vyāsa was then engaged in teaching the Veda to his four pupils–Sumantu, Vaiśampāyana, Jaimini, and Paila Śuka communicated to Vyāsa what Janaka had said and then joined the four pupils of Vyāsa in the study of the Veda The four pupils said to Vyāsa that, with the addition of Śuka, they had become five in number and requested him to confine the number of pupils only to five and not to add the sixth pupil Vyāsa agreed but added that the four pupils should themselves enlarge their number and expand the Veda (315) The four pupils of Vyāsa, with their master's consent, came down to the earth to expand and propagate the Veda and to institute sacrifices Vyāsa, left alone with Śuka, sat silently in a corner of his hermitage Nārada approached him and asked him the reason for his silence When Vyāsa told him that he felt rather out of sorts on account of the separation from his pupils, Nārada insisted that he should again start the recitation of the Veda Accordingly, Vyāsa, accompanied by Śuka, began to recite the Veda in a sonorous voice, observing all the rules of Vedic accent But all of a sudden, there blew tempestuous winds and the recitation of the Veda had to be suspended Asked by Śuka about the origin of the wind, Vyāsa expatiated on the seven courses of the wind

(316) After a while Nārada visited Śuka and, on the latter's request, discoursed to him on what constituted man's highest spiritual good Nārada told Śuka that the particular teaching was imparted to him by the great sage Sanatkumāra The main points which Nārada made in the course of his discourse were There was no eye like knowledge, no sorrow like attachment, and no happiness like renunciation Man was constituted of twenty-five principles Considering, through error, the really unpleasant things to be pleasant, he was bound down and was tossed by his actions from one birth

to another (317) The knowledge that creatures came into being and departed as the result of the activity of the *gunas*, served as an antidote to sorrow One, who was free from desire and who delighted in the contemplation of the Self, attained felicity (318) Body was vulnerable to disease and death Even physicians were not immune from them There was inequality in the world owing to the actions of beings Some were borne in palanquins, while others became the bearers of palanquins

Even after having listened to the discourse of Nārada, Śuka was not at peace with himself He still did not feel sure as to what he should do to be free from the cycle of births and deaths and to attain the highest good At last he decided to have recourse to Yoga and enter the sun, because the sun, unlike the moon, never waned and was not subject to decay Before he set out on his journey towards the sun, he took leave of Nārada and Vyāsa (319) Śuka ascended the mountain peak Kailāsa and there sat down in a Yogic posture facing the east when the sun had just risen Soon that great Yogin flew into the sky and careered through the firmament. All the creation looked up with amazement While Śuka was flying past the Malaya mountain, the celestial nymph Urvasī saw him and exclaimed " Oh, how was it that such a lovable person was allowed by his father to leave him ? " Touched by these words of Urvasī, Śuka appealed to all creation with the words " If my father followed me, crying and calling out my name, you should all together respond on my behalf " The entire creation — all the forests, seas, mountains, and rivers— acquiesced

(320) Śuka speeded forth, blazing like a smokeless fire He had become purified and cleansed of the three *gunas* The peaks of the Himālaya and the Meru were cleft in twain before his onrush On his way, Śuka saw hosts of celestial nymphs bathing nakedly in the river Mandākinī But the gaze of the Yogin was so pure and innocent that the bathing beauties hardly felt like blushing Proceeding through that region of the firmament, which was above the region of the wind, Śuka displayed his Yogic power and finally merged into the whole creation Meanwhile, Vyāsa had been following his son, crying and calling out his name And the whole creation, with which Śuka had then become one, responded to Vyāsa's call with *bhoh* Thinking of his son and of the greatness he had attained, Vyāsa sat down on a mountain-peak overlooking the Mandākinī From that place, he caught sight of the celestial nymphs bathing in the river unclad Blushing at his gaze, some of the nymphs hid under water or behind trees, while others hurriedly clothed themselves From these different reactions of the celestial nymphs, Vyāsa realized the difference between his son and himself and felt abashed God Śiva then went to him and condoled with him in his grief arising from the separation from his son He further assured him that Śuka would ever remain with him in the form of a shadow

[321–326] (321) Yudhisthira asks Bhīsma " Who is the highest among the gods ? Whom may the persons belonging to the four *āsramas* worship with devotion ? " Bhīsma, in reply, refers to a dialogue on this subject between Nārada and the sage Nārā-

yaṇa. Nara and Nārāyaṇa had been practising penance at the Badarī hermitage Nārada approached them and asked Nārāyaṇa about the highest Being whom they worshipped. Nārāyaṇa replied "We worship that Self who is the inner soul of all beings and who remains distinct from the three *guṇas*" (322) Wishing to see that Great Lord, Nārada, at the instance of Nārāyaṇa, went over to the peak of the Meru, where, in the north-west, he saw Śvetadvīpa The Śvetadvīpa was inhabited by beings who lived without taking any food, who did not wink, who exuded fragrance, and who had heads shaped like umbrellas

Incidentally, Yudhiṣṭhira asks Bhīṣma as to who those beings were and how they came to inhabit the Śvetadvīpa Bhīṣma, then, briefly recounts to him what he characterises as a long story There lived a king named Vasu Uparicara who was a great devotee of Nārāyaṇa He worshipped Nārāyaṇa, in accordance with the Sātvata ritual, under the guidance of the sages who were well-versed in the Pañcarātra doctrine (323) King Uparicara once performed a horse-sacrifice in which there was no killing of animals The great Lord Nārāyaṇa, who was pleased with the sacrifice, himself accepted the sacrificial oblation of corn Bṛhaspati, who officiated as the sacrificial priest, was infuriated at the oblation having been taken away by an invisible being and insisted on the God's accepting the offering in his presence The other priests tried to conciliate Bṛhaspati by pointing out that the God could not be seen except by one whom He favoured Ekata, Dvita, and Trita, the sons of Prajāpati, who were present at the sacrifice, corroborated this by narrating how they themselves could not see the God even in Śvetadvīpa to which they had been directed for that purpose Consequently, Bṛhaspati was pacified and the sacrifice was duly completed

(324) King Vasu, however, had, in course of time, to incur the displeasure of the Brāhmaṇas There once raged a serious controversy between the gods and the sages regarding the kind of offering to be made at the sacrifice Gods were in favour of a goat, whereas the sages favoured corn as an offering They referred their dispute to king Vasu Vasu gave his award in favour of the gods, and was, therefore, cursed by the sages Vasu, who fell down on earth, as the result of the curse, worshipped Hari, the Lord of the gods, offering him five sacrifices, five times Gods, on their part, made him the recipient of a sacrificial offering called *vasudhārā* Eventually, Vasu was restored to his heavenly abode.

(325) Bhīṣma now resumes the story of Nārada's visit to Śvetadvīpa Nārada saw those wonderful beings, the devotees of Nārāyaṇa, and, bowing down to them, recited a hymn in praise of Nārāyaṇa, which consisted of as many as one hundred seventy-one epithets of the Lord. (326) Pleased with that hymn of praise, Nārāyaṇa manifested himself before Nārada, commending his single-minded devotion Nārāyaṇa, then, expounded to Nārada the entities of which the material world and the embodied beings were constituted Vāsudeva was the highest Being, and was the inner soul of all beings,

Samkarsana was the Jīva, Pradyumna the *manas*, and Aniruddha the *ahamkāra* Nārāyana then spoke to Nārada of his incarnations, namely, Varāha, Narasimha, Vāmana, Bhārgava Rāma, Dāśarathi Rāma, and Krsna He said that, in his incarnation as Krsna, he would have Arjuna as his helpmate and that the two would be called Nārāyana and Nara Thereafter, Nārāyana disappeared and Nārada went over to the Badarī hermitage to see Nara and Nārāyana

[327–339] These thirteen adhyāyas contain the dialogue between Vaisampāyana and Janamejaya (327) Janamejaya asks Vaiśampāyana how Nārāyana, himself abstaining from action, ordained the way of action (*pravrtti*) Vaisampāyana reports to Janamejaya, by way of reply, what Vyāsa had formerly told his five pupils in answer to a similar question from the latter The Great Self is called Mahāpurusa The whole world of movable and immovable objects was created out of the eight Prakrtis, under the direction of that Purusa After the creation of the world, the sages and the gods, led by Brahmā, approached Nārāyana and implored him to assign to them their respective duties Nārāyana, accordingly, entrusted the sages, Marīci, Angiras, Atri, Vasistha, etc , with the promulgation of the way of action, and others like Sanaka, Sanandana, etc , of the way of renunciation Nārāyana also ordained that Dharma would have all his four quarters intact in the Krta age, but that he would lose one quarter in each succeeding age so that he would have only one quarter in the Kali age (328) Janamejaya requests Vaiśampāyana to explain the meaning of the several appellations of Hari Vaiśampāyana reports to him the dialogue between Keśava and Arjuna in which Keśava had explained to Arjuna the meanings of his names with their derivations At the conclusion of his discourse, Kesava stated that the whole world was pervaded by Agni and Soma (329) Arjuna, then, asked Kesava how Agni and Soma had come into existence Keśava replied that the great Purusa Hari created, out of his eyes, Soma and Agni, who, in their turn, created respectively the Brāhmanas and the Ksatriyas Keśava, then, glorified the greatness of the Brāhmanas, illustrating his statement by means of over a dozen examples from ancient history (330) Then followed the etymological explanation of some of his names by Kesava In connection with his appellation Muñjakeśavat, he told Arjuna of his clash with Rudra, and his eventual reconciliation with him

(331) Janamejaya asks Vaiśampāyana about what Nārada had seen in the Badarī hermitage of Nara-Nārāyana Vaiśampāyana states in reply Nara and Nārāyana, whom Nārada saw, were more resplendent than the sun and had heads shaped like umbrellas Nārāyana asked Nārada whether he had seen the Supreme Being in Śvetadvīpa Nārada replied that not only had he seen the Supreme Being but that he had also heard him recounting his incarnations (332) Nara and Nārāyana congratulated Nārada on his having seen Purusottama and then went on to describe how the great elements were created from that Supreme Being They also stated that the

devotees of Puruṣottama passed through the successive stages of Aniruddha, Pradyumna, and Samkarṣana until they finally entered Vāsudeva, the knower of souls (333) Continuing his narration of Nārada's stay in the Badarī hermitage, Vaiśampāyana states that, when Nārada offered worship to the manes, Nara and Nārāyana explained to him how the practice of offering three balls of rice to the manes could be traced back to Govinda himself who had, in his incarnation of the Great Boar, offered three balls of earth to the manes (334) Vaiśampāyana congratulates Janamejaya on his having had the privilege of hearing the sacred story of Nārāyana

(335) Janamejaya asks Vaisampāyana "Why had Viṣnu assumed the form of Hayaśiras?" In reply, Vaisampāyana repeats the legend which Vyāsa had formerly narrated to Yudhisthira Two demons, Madhu and Kaitabha, who were born from *tamas* and *rajas* respectively, attacked Brahmā and robbed him of the Vedas When Brahmā invoked the help of Lord Nārāyana, the latter assumed the form of Hayagrīva and brought back the Vedas from under the earth where the demons had buried them (336) Janamejaya asks Vaisampāyana about the Ekānta-dharma Thereupon, the latter makes the following statement The doctrine, which the Lord had propounded to Arjuna at the time of the Kuru Pāndava war, was rather difficult and obscure Arjuna, therefore, subsequently requested Nārada in the presence of Krṣna and Bhīsma to teach him a simpler doctrine Nārada, accordingly, expounded this doctrine, which, he claimed, had been established in hoary antiquity by Nārāyana himself This Ekānta-dharma, adopted by the Sātvatas, was also known as Pañcarātra It recognized one or two or three or four Vyūhas of the Supreme

(337) Vaisampāyana, praising Vyāsa, refers to him as having been born from Nārāyana Asked by Janamejaya how Vyāsa, who was known to have been the son of Parāśara, could claim descent from Nārāyana, Vaisampīyana narrates to him the following story While creating the world, Nārāyana uttered the sound *bhoh.* From this manifestation of speech (Sarasvatī) was born the son of Sarasvatī who came to be called Apāntaratamas Apāntaratamas was asked by Nārāyana to expound the Vedas, so he was born again as the son of Parāsara by a maiden In reply to Janamejaya's question as to who promulgated the various philosophical and religious doctrines, Vaisampāyana states that Kapila was the promulgator of the Sāmkhya, Hiranyagarbha of the Yoga, Apāntaratamas of the Vedas, Śiva of the Pāśupata, and Nārāyana himself of the Pañcarātra

(338) Janamejaya asks Vaiśampāyana whether there are many purusas or only one Supreme Purusa Vaisampāyana, in reply, states that the teachers of the Sāmkhya and the Yoga hold the view that there is not one Purusa but many purusas He further adds that it was Vyāsa who expounded the doctrine of one Purusa In support of Vyāsa's view, he recounts the dialogue between Brahmā and Śiva Śiva put the following question to Brahmā "You have created many purusas But who is that Purusottama

whom you choose as the object of your meditation?" Brahmā replied that there was only one Puruṣa (339) Brahmā further expounded the doctrine of one Puruṣa by saying that, just as there was the one fire which was kindled in many places, the one sun which was the source of all kinds of heat, and the one ocean which was the source of all waters, in the same way, the one Puruṣa, whose head, arms, feet, eyes, and nose were the whole universe, moved about through the *Kṣetras* or the bodies and was called the knower of the *Kṣetras*

[340–353] (340) Yudhiṣṭhira says to Bhīṣma that, though he has listened to his discourses on the Mokṣa dharma, he still desires to hear from him the highest Dharma which is to be practised by persons performing the duties of the four *āśramas* Thereupon Bhīṣma tells him that there are many ways of practising Dharma By way of illustrating this statement, he repeats to Yudhiṣṭhira the following story which was formerly narrated by Nārada to Indra

(341) There lived a Brāhmaṇa belonging to the Soma family on the southern bank of the Gaṅgā He was worried over what he should do in order to attain the highest good While he was in this predicament, another Brāhmaṇa of great piety visited him (342) The host disclosed to his guest the cause of his anxiety and worry The guest responded by saying that there were many paths which led to heaven and that he was himself not quite sure of the right path (343) He, however, made a suggestion to the host that, in that connection, he should meet one Nāga named Padma who lived in Nāgapura on the river Gomatī This Nāgapura, he incidentally added, was a place of great sanctity, having been in the past the venue of a sacrifice performed by all the gods (344) The host thanked him and set out the next day to visit the chief of the Nāgas

(345) The Brāhmaṇa arrived at the residence of the Nāga, but the Nāga was not at home The wife of the Nāga told him that her husband had gone away to draw the chariot of the Sun for one month and that he would return after fifteen days The Brāhmaṇa said that he would wait for him on the sands of the Gomatī river (346) While the Brāhmaṇa, immersed in austerities, waited for the Nāga, the kinsmen of the Nāga approached him and importuned him to give up his austere vow The Brāhmana, however, asked them not to worry over it (347) In course of time, the Nāga chief returned home and inquired of his wife whether she had been, as usual, assiduous in worshipping the gods and the guests Assuring him that there had been no dereliction of duty on her part, she reported to him that a Brāhmana was waiting for him on the bank of the Gomatī (348) Wondering who the stranger might be, the Nāga confessed that he was intrigued by the kind of pressure which a mere mortal had brought to bear on the semi-divine Nāgas But on having been urged by his wife not to disappoint the Brāhmana, the Nāga agreed to see him immediately

(*349*) The Nāga accordingly approached the Brāhmana on the bank of the Gomatī After the customary greetings, the Brāhmana said to the Nāga that, before communicating to him the object of his mission, he would first ask him about something quite different (350-351) The Brāhmana put to the Nāga the following question "You always visit the Sun to draw his one-wheeled chariot Have you noticed there anything which has struck you as most wonderful ?" The Nāga replied "One sees many wonders in the world of the Sun But the greatest wonder of them all is the sight of one resplendent figure, which is another sun as it were, shooting across the sky with his ineffable radiance and entering the orb of the Sun I had asked the Sun who that effulgent figure was. The Sun had replied that he was a Brāhmana who had lived on the grains gleaned in the field after the harvest was over (*uñchavrtti*) and who had been devoted to the good of all creatures" (352) On having heard this, the Brāhmana thought that he had found the way to the highest good which he had sought He, therefore, bade goodbye to the Nāga When the Nāga asked him why he was thus leaving abruptly, without having revealed the object of his mission, the Brāhmana replied that the purpose of his visit had been served and that he would thenceforth practise the *uñchavrata* (353) The Brāhmana then went to Cyavana Bhārgava to get himself initiated into the *uñchavrata.* In the end Bhīsma mentions that he had heard that story from the Vasus, while he was engaged in fight with Jāmadagnya Rāma

(2) *General Observations*

Even a cursory glance at the conspectus of the Moksadharma (*Md*) given above would reveal the astonishing variety of metaphysical, cosmological, ethical, and theological teachings contained in that section These teachings can, by no means, be said to constitute any consistent, homogeneous system Nor can any attempt be said to have been made to represent them in the form of a synthesis or a digest Indeed, these teachings are, often, basically unconnected and disparate with one another It would appear that the redactor of *Md* had sought to bring together, in one single section, different philosophical teachings and views, which had been sponsored by different teachers in different periods and which had gained some kind of recognition among influential circles of thinkers The occasion of Bhīsma'a instruction to Yudhisthira, after the tragic war, offered a natural background on which this compendium of philosophical and religious thoughts and ideas, many of which were unorganized, inchoate, tentative, and fluid, could be presented without much violence being done to the context Most of the doctrines presented in *Md* seem to belong to a period of thought-ferment when free lance thinkers were speculating and setting forth tentative ideas pertaining to a variety of philosophical questions Their discussions and debates must have given fillip to further speculations and must have thus paved the ground for the formulation of the classical philosophical systems The contents of *Md* are, accordingly, highly significant from the point of the history of philosophical and religious thought in India. They reflect a distinct stage

in the evolution of the classical philosophical and religious systems such as the Sāmkhya, the Yoga, the Vedānta, and the Pāñcarātra. As Franklin EDGERTON has put it: "Like the Upanisads, they (passages in the Mahābhārata) are still tentative, fluid and unstable, and often inconsistent with themselves and each other. But they make another step, if not a very long one, in the direction of the systematic codifications of classical Hindu philosophical systems."[1] In order that this feature should become particularly evident, some of the more important discourses referred to in *Md* are analysed and their main points are re-presented below under the usual broad categories of philosophical thinking.

(I) COSMOLOGY AND METAPHYSCIS: THE SOUL AND MOKSA

As regards the ideas pertaining to these subjects, the longer dialogues in *Md* provide a rich and wide variety of material. These long dialogues appear to follow a certain distinct pattern. They are full-dress discourses comprehending such topics as the First Principle or the First Cause, the creation of the universe, the evolution of the elements, the human being with the senses of knowledge and organs of action, the psychical organism, the soul, the cause of sorrow in this worldly existence, and emancipation. Brief indications of the contents of fourteen such dialogues are given below.

(1) Bhrgu-Bharadvāja-dialogue (adhys. 175–180)

The First Principle is Mānasa Deva (that is, the God characterized by the attribute of *manas*). It is also called Ananta, Visnu, and Avyakta. Out of this First Principle were created *ākāśa* (which is also called *mahān*), *salila, māruta, agni,* and *bhūmi*, each latter having evolved out of the former. It will be seen that the sequence of the evolution of the elements mentioned here is rather unconventional. The usual order of the evolution of the elements as represented in the Upanisads and the later philosophical systems is *ākāśa, vāyu, agni, āpah,* and *prthivī*. Bhrgu's departure from this conventional order may be due to what may be broadly characterized as his realistic approach. He describes the sequence of the evolution of the elements as follows: There was originally the soundless *ākāśa*. In this *ākāśa*, which had been like *tamas*, was produced a flood of *salila*, which constituted another *tamas*. In the *ākāśa*, enveloped by the violent onrush of waters, was produced the roaring wind. Out of the friction between the wind and the waters, there burst forth the fire. And then lastly out of the fire and the oily deposits left in the *ākāśa* was produced the solidified earth. A reference may be incidentally made also to Bhrgu's observation that the trees and plants, like human beings, have *jīva* or a soul and that they experience the pleasure and pain of sight, sound, touch, and taste. Strangely enough, in another context, Bhrgu seems to accept the conventional sequence of the creation of the elements. For, in contrast to the detailed statement in adhy. 176, he states in 180. 9–10, rather laconically, that wind dissolves into *ākāśa*, fire into wind, water into fire, and earth into water. The five elements go into the constitution of the body and also of the different senses. There is no separate mention of

[1] *The Beginnings of Indian Philosophy*, Introduction, p. 35.

manas, though the First Principle is said to be *mānasa*.[1] The soul is said to be the animating principle whose chief characteristic is *cetanā*. The soul is defined as fire in the body, the fire which is characterised by the attribute of *rajas* ([illegible] *jīva ity abhidhīyate*). Bhṛgu mentions *buddhi* and *ahaṃkāra* only casually, not in the sequence of evolution but in order to emphasize that the soul is everything including *buddhi* and *ahaṃkāra*. The soul, it is pointed out, remains pure and uncontaminated like a drop of water on a lotus petal and migrates from one body to another. The emphasis of the dialogue is clearly on the individual soul. It is stated (180 29) that he, who purifies the mind by means of Yoga, '*sees*' the Ātman and attains eternal happiness.

(2) Bhīṣma-Yudhiṣṭhira dialogue on Adhyātma (187)

It appears that the text of this dialogue was considered to be very important. For, it is found repeated with slight variations in 12 239-241 in the Vyāsa-Śuka-dialogue and in B 12 286 [3] and in the *Bṛhannāradīya Purāṇa* 44 21-62.[2] According to this dialogue, it is the Bhūtātman or Bhūtakṛt which creates the five elements and their diverse manifestations or evolutes, namely, the objects of senses, senses of knowledge, *manas*, and *buddhi*, through which the soul perceives and knows. This Bhūtakṛt is quite distinct from the Jīva who merely looks on. The function of *manas* is to doubt or to hesitate, and of *buddhi* to decide. Everything in the world is constituted of *sattva*, *rajas*, and *tamas*. *Buddhi*, presided over by the Puruṣa or Jīva, experiences, through the senses and *manas*, pleasure and pain which are the effects of the three *guṇas*. The *sattva* or *buddhi*, which creates the *guṇas*, and the soul or Jīva who merely looks on and is by nature unconcerned, appear to have been united in the human body. But like fish and water, or like an insect and the fig, they are fundamentally quite distinct from each other. One, who knows how to discriminate between them, attains to the highest knowledge of the *kaivalya* of the Puruṣa and gets liberated.

It will be seen from this brief summary that the text propounds the dualism of spirit and matter.[3] E. FRAUWALLNER sees in this teaching of Bhīṣma in this *adhyāya* the *Urform* of the later Sāṃkhya system without the full fledged theory of evolution. He

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[1] On the name *mānasa*, E. FRAUWALLNER says in his "Untersuchungen zum Mokṣadharma" (*JAOS* 45, pp 62-63) as follows: "The name Mānasa only implies that the Ātman is of the nature of *manas*, *manas* is no separate entity but coincides with the Ātman. It is the *manas*, *manomaya agni*, which works in the organs. It is the idea of *Vaiśvānara Agni* which lies at the basis of the teachings of Śāṇḍilya and Yājñavalkya in the Upaniṣads. Here, as in Śāṇḍilyavidyā, the Ātman coincides with *manas*" (translated from original German).

[2] A tabular statement showing the relationship of these versions followed by variants is given in Appendix II, No I, of the critical edition of the *Śāntiparvan* (pages 2113-2119).

[3] The Bhūtakṛt or Bhūtātman appears to be the precursor of the *avyakta* or the Prakṛti of the Sāṃkhya.

says[1] " We have found in the Mokṣadharma a text which was once respected and was in wide circulation. It contains a doctrine which belongs to the older Epic period and which, from the point of its provenance and the time of origin, may not be far distant from the doctrine of the oldest Buddhism. This doctrine shows close connection with the older Upaniṣads and can largely be derived out of the teachings of Yājñavalkya. Besides, it shows some developed forms which are characteristic of the Epic period. All these developments evince a form which obviously leads to the later Sāṃkhya system. "

(3) Manu-Bṛhaspati-dialogue (194–199)

The First Principle, according to Manu, is *akṣara* (the immutable) Brahman (194. 24) out of which, *kha*, *vāyu*, *jyotis*, *jala*, and *jagatī* have arisen, each latter evolving out of the former. The First Principle is also called *avyakta* (197. 10). Later on in the discourse (199), there is set forth a gradation of various entities in an ascending order. In this order, *pṛthvī* is the lowest ; then follow in order *āpaḥ*, *tejas*, *pavana*, *vyoman*, *manas*, *buddhi*, *kāla*, and Viṣṇu. According to this order, the ultimate principle is Viṣṇu.

The *akṣara*, as the embodied soul, enters into the elements which constitute the body. As the result of the contact of the soul with the body, there arise the senses and the objects of senses. A major part of this discourse of Manu is occupied with proving the existence of the soul. The existence of the embodied soul (*śarīrin*) becomes manifest when it comes in contact with the body, just as the existence of the moon becomes manifest when it is in the receptacle of the sky on days other than the *amāvāsyā*, or just as the existence of Rāhu becomes manifest when he eclipses the sun and the moon. The soul or *kṣetrajña* can be seen or realized by one who has cut off all kinds of passionate attachment or desire (*tarṣa*). As one sees one's image clearly in a pool of water which is unruffled and placid, in the same way does one realize the Self when the senses are not agitated or disturbed but are calm and controlled.

Incidentally it may be added that there is only a casual mention of *ahaṃkāra* in the discourse (198. 16).

(4) Vārṣṇeyādhyātma (203-210)

The Prakṛti or *avyakta*, presided over by the Puruṣa, produces *buddhi*, *ahaṃkāra*, *ākāśa*, *vāyu*, *tejas*, *āpaḥ*, *vasudhā*, each latter having evolved out of the former. These eight are called *mūla-prakṛtis*. Besides these, there are sixteen *vikārāḥ* or secondary modifications, namely, the five senses of knowledge, the five senses of action, the five objects of senses, and *manas*. All these are operated upon by the three *guṇas*—*sattva*,

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[1] *Geschichte der indischen Philosophie*, Band I, pp. 298–299. J. A. B. VAN BUITENEN ("Studies in Sāṃkhya I", *JAOS*, July–September 1956, pp. 153–157) tries to constitute the text of adhy. 187. 21–26 with the help of the variant readings and concludes that " the little text definitely gives the lie to a primitive Sāṃkhya without evolution. "

rajas, and *tamas*. There is one entity which is greater and higher than both the first principle, namely, Prakṛti (*avyakta*), and Puruṣa, he is Viṣṇu. The Puruṣa, who is the *kṣetrajña*, resides in the nine-doored *pura* (citadel) of the body. The wheel of existence, which has *avyakta* for its nave and the manifest worldly phenomena for its spokes and which is presided over by the *kṣetrajña*, goes on revolving on its greasy axle of passionate desires (204 8). Creatures are bound to this wheel of existence, and, with their passionate attachment to worldly things, they, like the seeds of sesame in an oil press, are sqeezed in and out from birth to birth. Just as fibres pervade the interior of a lotus-stalk, so does the endless and beginningless fibre of passionate desire pervade the body and is woven into the texture of worldly existence (210 33-34). One, who knows the true nature of the Purusa, the Prakṛti, and Viṣṇu, becomes free from this 'thirst' (*tarṣa*) and attains liberation.

(5) Pañcaśikha Janaka-dialogue (211–212)

Pañcaśikha expounds what is said to be the highest Sāṁkhya doctrine[1] leading to Mokṣa (211 19). He propounds, in particular, the important entities of which a human being is constituted. The five elements, namely, *kha*, *vāyu*, etc., come together on account of their *svabhāva* (inherent nature) and dissolve also by *svabhāva*[2]. The body, which is the result of the conglomeration of the elements, functions through *jñāna*, *ūṣman*, and *vāyu*. The entities which are essential for the life of an individual are the senses, the objects of senses, *svabhāva*, *cetanā*, *manas*, *buddhi*, *prāṇa*, *apāna*, and other modifications. The *buddhi* experiences threefold experience—pleasure, pain, and non-pleasure-pain—which is the result of the three *guṇas*. The body, which is the conglomeration of the elements, is the *kṣetra* and the entity which indwells the *manas* is the *kṣetrajña* (212 10). Sorrow results from the identification of the *guṇas* with the Ātman. To realize the error of this identification by means of right thinking and discrimination and also to realize the true nature of the Ātman as an entity which is pure and characterless, leads one to the highest happiness of Brahman. As rivers falling into the ocean lose their identity, so also does one who has realized the Self lose himself in Brahman.

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[1] S N DASGUPTA (*History of Indian Philosophy*, Vol I, pp 216 ff) maintains that the account of the Sāṁkhya given by Caraka in the *Carakasaṁhitā* agrees with the Sāṁkhya as propounded by Pañcaśikha in the present adhy of the *Mbh*. Pulinavihari CHAKRAVARTI (*Origin and Development of the Sāṁkhya System of Thought*, Calcutta 1951, pp 102 ff) also expresses a similar view. These scholars have taken their stand on the phrase पुरुषावस्थमव्यक्तम् in verse 11 in adhy 211, which they interpret as "*avyakta* in the state of Puruṣa". But this interpretation is not warranted by the teachings of Pañcaśikha as adumbrated in these adhys. See V M BEDEKAR, "Pañcaśikha and Caraka", *ABORI* 38, pp 140–147, and "The Teachings of Pañcaśikha in the Mahābhārata", *ABORI* 38, pp 233–244.

[2] E H JOHNSTON (*Early Sāṁkhya*, p 67) refers to this passage while discussing the doctrine of the Svabhāvavādins described by Aśvaghoṣa and others. He expresses the view that *svabhāva* is not a cosmic principle but the inherent nature of things, under the impulse of which the elements combine to create and separate to dissolve the physical bodies.

(6) Vyāsa Śuka-dialogue (224–247)

Brahman is the First Principle which creates the following seven *purusāh*, each succeeding *purusa* arising out of the preceding one *mahad-bhūta*, *manas*, and the five elements (224 31–41) The peculiarity of this sequence of evolution is the position of *manas* next to the first evolute *mahad bhūta*, there being no mention of *buddhi* and *ahamkāra* [1] These seven *purusāh*, it is said, commingle and interpenetrate one another and join the Mahātman (the great Self or Brahman) in the receptacle of the body and are then called the Purusa or the embodied Self (224 42) The body is said to be constituted of sixteen entities, namely, ten *indriyas*, *manas*, and the five elements In 225 1–10, the process of reabsorption (*pratisamcara*) of the world back into Brahman is described Each of the seven *purusas* merges back into the preceding one, *ākāsa* merging back into *manas* In 225 14, however, while describing the reabsorption of the entities in the process of the meditation of a Yogin, it is said that one, who, muttering, meditates on *ākāsa*, merges directly into Brahman It is worth noting here that the entity *manas* intervening between *ākāśa* and Brahman has in the previous enumeration been skipped over[2]

In 231 13, Vyāsa enumerates the following sixteen constituents of the body the five senses, the five objects of senses, *svabhāva*, *cetanā*, *manas*, *prāna*, *apāna*, and Jīva [3] It is further stated by Vyāsa (231 15) that, besides these sixteen, there is the seventeenth, namely, the Ātman, who is called Hamsa, who is the lord of all mobile and immobile creation, and who, even though he moves through the nine doored citadel of the body, is by nature immutable

In 233 17ff, Vyāsa states that the Jīvātman, fettered by the bonds of Karman, with the eleven modifications of the body, is comparable to the moon who is subject to periodical waxing and waning The Ātman indwelling the body, uncontaminated like a drop of water on a lotus petal, is known as the *ksetrajña* *Sattva*, *rajas*, and *tamas* are the *gunas* of Jīva , Jīva is the *guna* of Ātman, and Ātman the *guna* of Paramātman

In 238 3ff, Vyāsa sets forth the entities in an ascending order the senses, the objects of senses, *manas*, *buddhi*, *mahān ātmā*, *avyakta*, and *amrta*, which last is the highest This ascending order of entities is reminiscent of the one in the *Kathopanisad* (1 3 10-11) except for the highest entity which is mentioned as Purusa in that *Upanisad*.

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[1] Perhaps, *mahad-bhūta* is the counterpart of *mahān* or *buddhi* of the classical Saṁkhya

E FRAUWALLNER (*Geschichte der indischen Philosophie*, Band I, pp 373 ff and 304) is of the view that this theory of evolution propounded by Vyāsa served as the prototype, on the basis of which the Sāṁkhya teachers later introduced their theory of evolution in their system

[2] E FRAUWALLNER (" Untersuchungen zum Moksadharma ", *JAOS* 45, p 63) notes this incongruity and says that this verse gains an importance, because one can recognize it as an old fragment which represents *ākāśa* as the first creation of Brahman

[3] It should be noted that this group of sixteen is almost similar to the one enumerated by Pañcaśikha,

In 244 2ff, Vyāsa mentions the following entities which constitute the macrocosm and the microcosm the five elements, *bhāva, abhāva, kāla, manas, buddhi,* and *antarātman* In 245, Vyāsa enumerates, in greater detail, the qualities and properties of the five elements, *manas,* and *buddhi* For instance, he points out that the earth has, besides its specific quality of *gandha,* firmness, hardness, width, fertility, etc According to the text, the total number of *gunas* is fifty or sixty But actually they are sixty four.

(7) Asita Devala-Nārada-dialogue (267)

The First Principle is said to be Kāla Impelled by Bhāva or Ātman[1], it creates the five elements The five elements have not evolved vertically, that is to say, the posterior element has not evolved out of the prior one, but they have evolved horizontally, that is to say, each of the five elements has emerged directly out of Kāla Besides Kāla and the five elements, *bhāva* and *abhāva* also have been mentioned as principal entities By the side of the five senses, there are mentioned the three psychical entities, namely, *citta, manas,* and *buddhi, citta* being a new addition to the usual two. Then there are six organs of action, namely, the usual five and *bala*[2] (vital strength) as the sixth The constituents of the individual are said to be the fourteen senses including the psychical entities and organs as enumerated above, the three *bhāvas,* the *dehin,* and *ūsman* The embodied soul (*kṣetrin*), driven by the force of Kāla, migrates from one body to another Devala characterizes this doctrine as the Sāmkhya, which, he says, aims at destroying *pāpa* and *punya* and enables the seeker to attain Brahman

(8) Sanatkumāra-Vrtra dialogue (270)

Sanatkumāra expounds the peculiar doctrine of the colours of souls[3] According to him, souls have six colours – black, blue, grey, red, yellow, and white The state which a creature attains in worldly existence is determined by the colour of his soul The colour of the soul is produced by the actions of the creature The white colour is indicative of the state of perfection

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[1] येभ्य सृजाति भूतानि कालो भावप्रचोदित ।
महाभूतानि पञ्चेति तान्याहुर्भूतचिन्तका ॥ 4
तेभ्य सृजति भूतानि काल आत्मप्रचोदित । 5 — 12 267

It is not clear from the sequel whether Bhāva or Ātman are entities over and above Kāla Bhāva or Ātman, in the absence of any explanation in the text, may perhaps mean, according to the context, 'the inherent nature' of Kāla

[2] With regard to *bala,* E FRAUWALLNER ("Untersuchungen zum Moksadharma", *WZKM* 32, Wien, 1925, p 191) says "As the five senses of knowledge have *manas* or *citta* as the central organ, so the organs of action have *bala* The need was felt to give a corresponding central organ to the organs of action and *bala* was chosen for this purpose This latter was, however, omitted after the introduction of the evolution theory "

[3] The doctrine of the colours of souls is not taught by any of the orthodox systems of Indian philosophy It is, however, seen in the Jaina docrine of the *lesyās* See *Tattvārthādhigamasūtra* 6 1–5, see also H JACOBI's article on Jainism in the *Encyclopaedia of Religion and Ethics*

(9) Vasistha-Karāla Janaka-dialogue (291–296)

The First Principle is called *Śambhu* and is characterized as *amūrtātmā* It creates the following entities in succession, each latter entity evolving out of the former *mahadbhūta, ahamkāra, bhūtasarga* (five elements), *vaikrta* (five objects of senses), five senses of knowledge, *manas*, and five organs of action These twenty-three entities along with the first principle *Śambhu* make up the twenty-four principles The twenty fifth principle is Visnu, who is distinct from and outside of the twenty-four principles (*nistattva*) The twenty-fifth principle, also called Ātman, is attributeless by nature But, in confrontation with Prakrti, he appears to lose his sense of discrimination, and, under the influence of *sattva, rajas,* and *tamas,* he gets entangled in the cycle of births, like a spider getting enmeshed in the web of its own making The *sattva, rajas,* and *tamas* are described as being white, red, and black respectively It may be observed that, except for certain terminological differences, the scheme of the twenty-four principles, as put forth by Vasiṣtha is, by and large, similar to that of the classical Sāmkhya

In 293 47, Vasistha states that the immutable Purusa is only one, while the mutable Prakrti assumes innumerable forms [1]

In 294.27ff, Vasistha designates the first eight principles, namely, *avyakta, mahat, ahamkāra,* and the five elements, as the eight Prakrtis Out of these are produced sixteen *vikāras* (modifications), namely, five *viśesas*[2] (specific modifications) and the ten *indriyas* and *manas*

In 296 9ff, Vasistha posits the twenty-sixth principle over and above the twenty-fifth The twenty-fifth principle is the self who has not yet attained enlightenment, whereas this twenty-sixth principle represents the Self in the state of enlightenment

(10) Yājñavalkya–Janaka–dialogue (298–306)

Yājñavalkya first propounds the doctrine of the eight Prakrtis and their sixteen *vikāras* or modifications Then he goes on to set forth the particular doctrine of the nine stadia of creation (*sargāh*), corresponding respectively to (i) *pradhāna* or *avyakta,* (ii) *buddhi,* (iii) *ahamkāra,* (iv) *manas,* (v) *bhūtas* which give rise to the objects of the senses, (vi) *bahucintātmaka,* which is said to have produced the senses of knowledge, (vii) *aindriyaka,* from which are produced organs of action, and (viii–ix) *ārjavaka,* from which are created the *ūrdhvasrotas* (the celestial beings) and the *tiryaksrotas* (the animals etc)

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[1] एकत्वमक्षर प्राहुर्नानात्व क्षरमुच्यते ॥ 47
— 12 293

Does Vasistha's statement imply that, while the Purusa is one, the Prakrtis, on the other hand, are many? According to the *Yuktidīpikā* (p 169 17–18), Paurika was the exponent of a school of Sāmkhya which advocated the plurality of Prakrtis

[2] *Viśesas* are the qualities of the elements which, in relation to the senses of knowledge, are also the objects of senses

In 300 6-13, Yājñavalkya describes the dissolution of the universe as follows The earth merges into water, water into fire, fire into wind, wind into *ākāsa*, *ākāśa* into *manas*, *manas* into *ahamkāra*, *ahamkāra* into *mahān ātmā*, and, finally, *mahān ātmā* into Śambhu[1] Prajāpati The points to be noted here are that *manas*, which is not previously mentioned among the eight Prakṛtis, is assigned an independent status higher than that of *ākāśa* and that Śambhu Prajāpati takes the place of *avyakta*, the first Prakṛti

In 301, Yājñavalkya speaks of another scheme, according to which the senses of perception and the organs of action, *manas*, *ahamkāra*, and *buddhi*, which are located in the body (*adhyātma*), are assigned their respective spheres of activity in the material world (*adhibhūtam*) and their respective presiding deities in the celestial world (*adhidaivatam*) He further (301 20 ff) goes on to particularize the characteristic effects of *sattva*, *rajas*, and *tamas*, characterizing in addition some effects of *tamas* In 306 4, Yājñavalkya, like Vasistha, expounds the doctrine of the twenty sixth principle[2]

(11) Sulabhā - Janaka - dialogue (308)

In the doctrine propounded by Sulabhā, she speaks of thirty entities, called *kalās*, which belong to or operate in the sphere of an embodied being These *kalās* are as follows 1-5 objects of senses, 6-10 senses of perception, 11 *manas*, 12 *buddhi*, 13 *sattva*, 14 *kṣetrajña* (which is explained as the principle by means of which one distinguishes 'mine' from 'not mine'), 15 *sāmagrya*, 16 *samghāta*, 17-18 *ākṛti* and *vyakti* (which are said to be based on the *samghāta*), 19 *dvandvas* (pairs of opposites such as pleasure and pain, agreeable and disagreeable), 20 *kāla*, 21-25 *mahābhūtas* (elements), 26-27 *sadbhāva* and *asadbhāva*, 28 *vidhi*, 29 *śukra*, and 30 *bala*[3] With regard to these *kalās*, Sulabhā points out that they are in a flux, subject to change every moment, though this change is subtle and therefore not perceptible The *kalās*, though in a flux (as in childhood, youth, and old age), give, on the whole, the impression of constituting a continuous, unitary, identical personality like the flame of a lamp or like a galloping steed

(12) Nārada - Śuka - dialogue (316)

Nārada states that the constituents of a human being are seventeen in number (45), out of which, however, he enumerates only eight, namely, the five senses and the three *gunas*—*sattva*, *rajas* and *tamas* The remaining nine entities may be the five

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[1] Cf Śambhu, the First Principle posited by Vasistha in adhy 291 above

[2] In his *The Sāmkhya System*, KEITH says "As soon as the souls realize their distinctness from nature, they fall back into the twenty-sixth principle which is the inner self of all corporeal beings, the onlooker, free from *gunas* The holders of the twenty-sixth principle represent the Yoga of the Epic, those of twenty-five principles represent the Sāmkhya school "

According to RADHAKRISHNAN, the twenty-sixth principle is God (*Indian Philosophy*, Vol II, p 351)

[3] For *bala*, see *supra*, p CCXXXVIII

elements, *cetanā*, *ātman*, *manas*, and *buddhi*[1] Nārada further adds that there are, in all, twenty five principles — of manifest and unmanifest character — but he does not specify the eight principles over and above the original group of seventeen He expresses the view that one, who knows, in essence, the principles constituting the individual (microcosm), can also know the principles which originate and dissolve in the macrocosm

(13) Bhīsma-Yudhisthira-dialogue (216)

Bhīsma expatiates on the true nature of Keśava Kesava or Krsna, according to him, is Visnu or Purusottama himself This Purusottama, who is also called *Mahātman*, has created the five elements He thought in his mind of Samkarsana who came forth and was entrusted with the task of sustaining the whole creation

(14) The Nārāyanīya (326 ff)

According to Nārāyana, the order, in which the entities have evolved and are dissolved, is as follows The First Principle is called Vāsudeva who is also called Purusa From Vāsudeva were created *avyakta*, *manas*, *ākāśa* and the other four elements, each succeeding entity evolving out of the preceding one It is further pointed out that Vāsudeva, who is *ksetrajña*, is known as Samkarsana when he manifests himself as Jīva From Samkarsana is born Pradyumna, who is identical with *manas* From Pradyumna is produced Aniruddha, who is the same as *ahamkāra*

(II) THE SĀMKHYA AND THE YOGA

While going through the philosophical contents of *Md*, one is struck by the fact that, of all the later systems of Indian philosophy, it is only the Sāmkhya and the Yoga which are specifically mentioned and doctrinally elaborated At the same time, one is also struck by the fact that what are described as the Sāmkhya and the Yoga in *Md* are by no means identical with the classical systems of the Sāmkhya and the Yoga While, in some of the passages, the Sāmkhya appears to indicate merely the way of knowledge characterized by some kind of logical reasoning,[2] which ultimately leads to renunciation, in other passages, on account of the enumeration of various entities and principles which are represented as evolving from one another in a specific order, it seems to adumbrate the later classical system Similarly, the Yoga as propounded in several passages of *Md* seems to represent a rudimentary form of the classical Yoga system Incidentally, it is emphasised in some of the passages in *Md* that, though the Sāmkhya and the Yoga differ so far as actual practice is concerned, they are fundamentally and doctrinally identical A brief resumé is presented below of such passages in *Md* as explicitly claim that they deal with the Sāmkhya and the Yoga

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[1] The passage, in which these nine entities are mentioned, is not included in the constituted text, but is given as 12 794 *

[2] Cf "Sāmkhya must be understood as the method based on reason, ratiocination It is the rationalizing, reflective, speculative, philosophical method a method of gaining salvation by knowledge" —F EDGERTON (*The Beginnings of Indian Philosophy*, p 36)

*Śānti 31

(211–212) In the Pañcaśikha-Janaka-dialogue, it is asserted that the doctrine which Pañcaśikha expounds as leading to Moksa is called the Sāmkhya Pañcaśikha is called Kāpileya because of his having been nursed by Kapilā He is the pupil of Āsuri Āsuri and Pañcaśikha, according to the classical Sāmkhya, belong to the tradition of the ancient exponents of the Sāmkhya But the doctrine, which Pañcaśikha actually teaches to Janaka,[1] is, in many essential respects, different from the classical Sāmkhya (222) Jaigīsavya also is recognized in the classical Sāmkhya as one of its ancient teachers However, what Jaigīsavya is represented to have taught in this adhy is nothing more than the general doctrine relating to the equanimity of mind without any specific reference to the Sāmkhya

(228) In his discourse to Śuka, Vyāsa states that the Sāmkhya recognizes four principles (1) *vyakta*, which comprehends all things which take birth, grow, and decay , (ii) *avyakta*, which is quite the opposite of *vyakta* , (iii) *sattva*, and (iv) *ksetrajña* A true follower of the Sāmkhya withdraws himself from the objects of senses

(261) Kapila, in the Kapila-Cow-dialogue, merely expatiates on the desirability of renunciation and says nothing specific about the Sāmkhya as such

(289) Bhīsma describes at length the characteristics of the Sāmkhya (i) Those who adhere to the Sāmkhya know all the ways of the world (*gatīh sarvāh*) They discriminate between good and evil in all creation as also in all knowledge (ii) They know and enumerate the fifty-five qualities of *sattva, rajas, tamas, buddhi, manas,* etc , which pervade all creation (iii) They know of the invariable connection between the objects of senses and the senses of perception (iv) They know that the Ātman ever remains entirely unconcerned (v) They know the seven winds, including the five breaths, and also the nine-doored citadel of the body (vi) They regard the world as being insubstantial and unreal like the foam on water or like the interior of an empty reed (vii) The Sāmkhya is the fountain head of all knowledge

(294) Vasiṣtha, in his discourse to Karāla Janaka, states that the essential characteristic of the Sāmkhya is discrimination and enumeration Vasistha also sets forth what he calls the Sāmkhya scheme of the twenty-five principles the eight Prakrtis and their sixteen *vikāras* — and the *antarātman* who is one and presides over them

(303) Propounding to Janaka what he calls the Sāmkhya doctrine, Yājñavalkya mainly expatiates on the nature of the Purusa and Prakrti The Puruṣa, through ignorance, ascribes to himself the functions of creation and destruction, which, in reality, belong to the *avyakta* The *avyakta* or Prakrti is one, while the *purusas* are many The Sāmkhyas, who are devoted to the pursuit of knowledge, know that Puruṣa is as different from Prakrti as an insect living in a fig from that fig, as a fish from water, as fire from the fire-pot, as *isīkā* from the blade of *muñja* grass, or as a lotus from water By means of such discrimination, the Sāmkhyas attain emancipation.

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[1] See the summary of these adhys given in the preceding section and the conspectus

(337) Vaiśampāyana tells Janamejaya that the great sage Kapila is known to be the promulgator of the Sāmkhya (338) He further mentions the view of the Sāmkhya and the Yoga that there is not one but many *puruṣas* He, then, adds that, as against the view of the Sāmkhya, Vyāsa holds that there is only one Puruṣa, and not many

To sum up The Sāmkhya, according to the teachers referred to in *Md*, appears to be an ancient philosophical doctrine – perhaps one of the oldest,[1] upon which other doctrines have drawn for their ideas It will be seen from the details set forth above that, though the Sāmkhya of *Md* betrays an obvious tendency towards a gradual development into the classical Sāmkhya, it differs from the latter mainly in the following respects (i) In the *Md* Sāmkhya, there is not always emphasised an absolute and clear-cut dualism as in the classical Sāmkhya Many of the teachers of the Sāmkhya in *Md* appear generally to posit, at the apex, one single Principle or entity which overrides the dualism (ii) The *Md* Sāmkhya, often, speaks of the doctrine of the eight Prakṛtis, as against the one Prakṛti of the classical Sāmkhya (iii) The doctrine of the *tanmātras* (subtle elements) does not seem to have yet developed There is, however, a mention of the five objects of senses or the five qualities of the elements (iv) The teaching regarding the number, place, and functions of the psychical faculties like *manas, ahamkāra,* and *buddhi* does not appear to have been consolidated in *Md* Different teachers have expressed different views on the subject[2] (v) The origin or the source of the five senses of knowledge has not been fixed as in the classical Sāmkhya[3]

The Yoga, it is repeatedly emphasised in *Md*, is identical with the Sāmkhya, so far as its basic teachings are concerned Both the Sāmkhya and the Yoga propound the doctrine of twenty-five entities or principles (228 28 , 295 42 , 304 3) Both lay equal emphasis on purity of conduct, observance of vows, and compassion towards all cretures (289 9) It is very picturesquely stated in one of the passages of *Md* that, from the point of view of fundamental principles, the Yoga is to the Sāmkhya what curds or whey is to milk (295 44)

The Yoga differs from the Sāmkhya in the matter of actual practice — in the technique of meditation which leads the Yogin to self-realization (289 7) While the Sāmkhya seeks to know the ultimate principle by means of the eye of knowledge, the Yoga attempts to realize it by means of the withdrawal of the senses from worldly

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1 E FRAUWALLNER (*Geschichte*, p 143 ff), summing up the innovations and progress in ideas registered in *Md*, says in his concluding remarks that the developments in the Epic period led to the creation of the oldest philosophical system – the Sāṁkhya

2 See V M BEDEKAR, " The Place and Functions of the Psychical Organism in the Mokṣadharma", *ABORI* 40, pp 262–288

3 E H JOHNSTON (*Early Sāṁkhya*) refers to *Md* as one of the sources of early Sāṁkhya and notes that " the earlier passages in the Mokṣadharma belong to the same stage of thought as the system expounded by Aśvaghoṣa The use of the terms in their earlier sense is more frequent in the beginning sections of the Mokṣadharma and in their later sense towards the end "

objects (209 20) The aspirant to Yoga must be strong in body and mind and must have mastery or control over himself One, who is weak and feeble-minded, cannot hope to achieve emancipation by means of Yoga (289 3) [1] Passions such as lust, anger, and avarice are considered to be barriers to the Yoga and are to be eradicated by means of the control of the senses and the concentration of mind (232 4ff , 289 11).

The Yoga is mainly constituted of *samādhi*, says Śāndilya (245 13) The strength of Yoga lies in *dhyāna* (294 7) In 288, Bhīṣma expounds the fourfold *dhyānayoga*, which, from its description, appears to pertain to the four stages of what Bhīsma calls the *pūrva* or *prathama dhyāna* [2] In 289, Bhīsma expatiates on the objects of meditation on which an aspirant after Yoga is required to concentrate He points out that the way of Yogic concentration is like standing on a razor's edge He also describes the regimen which a Yogin should take to help him in his arduous task.

(294) Vasistha points out that the essence of Yoga lies in *dhyāna*, which is twofold, namely, the concentration of the mind and the control of breath He says that, when one concentrates on the Self by means of the Yogic technique of *codanā* or *dhāraṇā*,[3] motionless and unperturbed like a lamp burning in a windless place, the Self shines forth to him like the smokeless fire, like the effulgent sun, like the lightning in the firmament Vasistha further points it out as a peculiarity of the Yoga that, through its technique, one, who has been unenlightened, begins to receive enlightenment and finally becomes enlightened

(304) Yājñavalkya states that there is no knowledge like the Sāmkhya and no strength like the Yoga and that both have a common aim He speaks of the eight-fold

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[1] This is the purport of the following verse

अनीश्वर कथ मुच्येदित्येव शत्रुकर्शन । वदन्ति कारणै श्रैष्ठ्य योगा सम्यङ्मनीषिण ॥

12 289 3

The word *anīśvara* in this verse has been subjected to various interpretations The commentators of the *Mbh* like Nilakantha and Arjunamisra and some modern scholars like E W HOPKINS, P DEUSSEN, A B KEITH, J W HAUER, and W RUBEN interpret the word to mean 'without God' According to them, the verse pointedly sets forth the essential difference between the Sāṁkhya and the Yoga, namely, that the Sāṁkhya is atheistic while the Yoga is theistic The commentator Vādirāja interprets *anīśvara* as 'having no power of knowledge' F EDGERTON ("The meaning of Sāṁkhya and Yoga", *American Journal of Philology* XLV 1) interprets *anīśvara* as 'the soul ' These interpretations, however, do not appear to be convincing in the actual context and the tenor of the adhy in which this verse occurs See V M BEDEKAR, "Theism is no differentia of Yoga" and "Dr Edgerton's interpretation of '*anīśvara*'" (*Oriental Thought*, Vol V, pp 12-24 and Vol VI, pp 45-50)

[2] The fourfold *dhyāna-yoga* with its technique as described by Bhīsma in this adhy does not appear to find its counterpart in the classical Yoga It, however, shows very close ideological and phraseological similarities with the Yoga technique of early Buddhism See V M BEDEKAR, "The Dhyāna-Yoga in the *Mbh* (XII 188) Its similarity with the *jhāna* of early Buddhism", *Bhāratīya Vidyā*, Vol 20-21, pp 116-125

[3] *Dhāraṇā* in this particular sense and *codanā* are not found used in the classical Yoga See V. M BEDEKAR, "*Dhāraṇā* and *Codanā* (Yogic terms) in the *Mokṣadharma* in their relation with the Yoga sutras ", *Bhāratīya Vidyā*, Vol 22, pp 25-32

Yoga as having been mentioned in the Vedas He also refers to twelve technical practices (*codanāh*) of concentration coupled with breath-control, which an aspirant to Yoga is required to go through in the first and the last parts of the night He illustrates the intensity of concentration which a Yogin attains, by comparing him with a man, who, holding in his hand a vessel brimful of oil, ascends a staircase, in a calm and unperturbed manner, without spilling a single drop of oil, even though he is surrounded by men menacingly brandishing their swords at him " This is the true Yoga among all the Yogas ", adds Yājñavalkya and further pertinently asks, " What else is the differentia of the Yoga ? "

That the way of Yoga enables the aspirant to achieve miraculous powers is emphasised by Vyāsa (228), who describes, in detail, how a Yogin gains control over the elements and how he can move freely through the firmament He, however, hastens to add that the aspirant to the Yoga should regard such miraculous powers with disdain and turn away from them

It will be seen from the outline given above that the Yoga in *Md*, though rudimentary in character, exhibits the basic features, out of which the later classical Yoga has been developed and formulated [1]

(III) KĀLA, SVABHĀVA, ETC

There are some passages in *Md* which stand out from other philosophical passages in that section in their advocacy of Kāla (217), Svabhāva (172 , 215), and Niyati (172 30) as the ultimate principles governing the universe and human life The sponsoring of these doctrines, which are presumably very old,[2] is attributed in the *Md* passages to the demons (Daitya or Asura) and their circles With the rise of other philosophical doctrines and theistic sects, the teachings about Kāla and Svabhāva must have gone down in the estimation of the thinking people It may be noted, in this connection, that the doctrine of Svabhāva is vehemently refuted by Vyāsa in *Md* (229 4ff). He characterises it as a doctrine having no substance, held by those who are bent merely on ' winnowing the chaff and husks ', a product of deluded minds who have no faith in human intelligence

(IV) THEISTIC IDEAS

The Nārāyanīya deifies Nārāyana, Visnu, or Vāsudeva as the Godhead of the Pāñcarātra sect Besides the Nārāyanīya, there are, in *Md*, other stray passages which

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[1] E FRAUWALLNER (*Geschichte der indischen Philosophie*, p 143) summarizes the teachings of the Yoga in *Md* and remarks as follows about their relation to the classical Yoga system " We find teachings of great antiquity which describe in simplest form how the direct view of Brahman is to be attained by shutting out the impressions of the external world and by subjugation of the mind We also find the beginnings of further formulations of the Yoga in different directions But the most remarkable thing about them is that, throughout, they are only simple beginnings The authoritative formulations, which Yoga attained in the later system, exhibit themselves only in traces "

[2] See V M BEDEKAR, " The Doctrines of Svabhāva and Kāla in the Mahābhārata and other old Sanskrit works, " *JUPHS*, No 13, pp 1–16

glorify Nārāyana, Krsna, Vāsudeva, or Visnu as the Highest God (200-202, 209 5, 210, 270-271, 290 23, 291 37)

There is one remarkable adhyāya which reflects a highly critical attitude towards other traditional gods In that adhy (263), a Brāhmana is described as being in search of a god who has not been made insensitive by the habitual importunities of men The Brāhmana finds such a god in the cloud Kundadhāra [1]

(V) ETHICAL IDEAS

Two ways of life are often spoken of in *Md*— the way of action which advocates the observance of the duties prescribed for the *āśramas*, and the way of renunciation, which advocates withdrawal from the worldly life and subsisting on alms Both these ways have found vigorous support in the teachings of *Md*

For instance, the son in the Father-Son-dialogue (169) and Vyāsa in the Śukānupraśna (309) aver that one, who has gained true knowledge and has realised the evanescence of worldly things, should forthwith renounce the world and seek the knowledge of the Self Śamyāka (170) strongly advocates that being devoid of possessions constitutes the highest happiness, and glorifies the ideal of the recluse, who wanders at will from place to place, sleeping on bare ground, using his arms for a pillow Hārīta (269) also eulogises the ideal of a recluse, who is friendly towards all, who does not injure anybody, and who lives on alms collected from houses where there is seen no smoke, the kitchen-fire being out, where the pestles pounding corn are down, and where the inmates of the family have already finished their meals Śuka (316) represents the very embodiment of the ideal of renunciation.

As against this, the way of action is vigorously sponsored in some of the passages of *Md* One of the most enthusiastic champions of the householder's life is found in Syūmaraśmi (260-262) Apart from him, Vyāsa (226 6) and Parāśara (284 39) also categorically affirm that the *grhasthāśrama* alone guarantees the continuity of the human race and serves as the main prop of all other *āśramas* Parāśara (281 9) demonstrates the importance of the Grhastha by pointing out that a man in that stage of life can redeem himself best of the debts which he owes to the gods, to the forefathers, and to the guests. Incidentally it may be added that Parāśara (286 31) and Hamsa (who is Prajāpati) (288 20) declare that there is nothing more glorious than being born as man and that to be born as man even in the lowliest state of life is a rare privilege

The apparent conflict between the way of action and the way of renunciation may be said to have been resolved and a harmonious reconciliation between the two to have been established in the way of life adopted by Janaka (308 52) and Tulādhāra (254 12) These two are represented as performing the duties ordained for their stations in life in

[1] See V M BEDEKAR, "Cloud is a Divinity," *ABORI* 41, pp 73-84

a spirit of renunciation or detachment, bearing ill will towards none and maintaining a kindly and impartial attitude towards all

A number of *Md* passages are seen to be constantly harping on the ethical desirability of detachment and the eradication of passionate desires The sensuous and mundane pleasures, indeed, even the heavenly pleasures, are not worth even the 'sixteenth part' of the happiness which is derived from the eradication of desire — this is the oft-repeated claim of such passages The teachers in these passages adjure one to cultivate complete indifference (*nirveda*) to worldly matters and the spirit of equanimity Such a spirit of detachment is essential not only for those who take to the way of renunciation, but also for those who, like Janaka and Tulādhāra, follow the way of action

It is significant that *jāpaka* (189-193) and *uñchavṛtti* (340 ff) occupy an important place among the ethical teachers of *Md* The silent murmuring of Vedic *mantras*[1] and living on gleaned corn, both practised with single-minded devotion and without desire for any fruit, are glorified into independent religio-ethical disciplines comparable to the Yoga and are said to lead the aspirants to the highest happiness and spiritual well being.

Some of the *Md* passages record a deep-rooted abhorrence for injury to creatures and betray a positive trend towards nonviolence The violence or injury done to animals under the so-called ritualistic sanction is severely censured in the stories of Vicakhnu (257) and Satya (264) In 169 31, such killing of animals in sacrifices is condemned as being ghoulish In the Nārāyaṇīya section, after a long controversy, it has been finally ordained that sacrifices should be performed with offerings of corn and not of animals The spirit of nonviolence is also discernible in the wider sphere of legal and social dealings Satyavat (259) condemns capital punishment as being inhuman and against the very ends of justice According to Tulādhāra (254 61), the highest Dharma consists in non-injury or the least possible injury to creatures

There are a few passages in *Md* which reflect a sense of social solidarity and a lively awareness of a code of ethics which should govern man's relation with society. One such passage (251 19) asserts that a man should never do unto others what he does not wish others to do unto him

The story of Cirakārin[2] (258) reflects what may be said to be a new ethical value Cirakārin does not carry out, without thorough deliberation, the orders of his father The moral conflict, in which he is represented to have found himself, is suggestive of the fact that he wants to decide the course of action as a free individual responsible only to his own moral conscience

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[1] See V M BEDEKAR, "The Place of *Japa* in the *Mokṣadharma* (Mbh 12 189-193) and the *Yoga-sūtras* a Comparative Study ", *ABORI* 44, pp 63-74

[2] See V M BEDEKAR, "The Legend of Cirakārin in the Skanda Mahāpurāṇa and the Mahābhārata a Comparative Study ", *Purāṇa* IV, No 1, pp 197-214.

Postscript

As long ago as 1956, Dr S K BELVALKAR, Editor of the *Śāntiparvan*, had completed the major part of his Introduction to the critical edition of that *parvan* He had even written out its concluding portion comprising acknowledgements, thanks, etc The only important topic, which he had then left over for treatment at a later date, was the one relating to the contents of the Mokṣadharma section of the *Śāntiparvan* Dr BELVALKAR had planned, perhaps, not quite in consonance with the usual practice of a *parvan*-editor, to include in his Introduction to the *Śāntiparvan* a more or less detailed discussion of the various religious and philosophical doctrines embodied in the Mokṣadharma. But, for the next few years, Dr BELVALKAR was kept fully occupied what with his own editing of the last four *parvans* in the Critical Edition and what with his General Editorial work in connection with the *Droṇa-*, the *Śalya-*, and the *Āśvamedhikaparvans* He could not, therefore, give sufficient time to the completion of his Introduction to the *Śāntiparvan* In 1961, Dr BELVALKAR relinquished the office of the General Editor of the *Mahābhārata* owing to old age, and, though he, and also we, fondly continued to hope that he would still be able to write out his proposed essay on the Mokṣadharma to be included in the Introduction, his advancing age and steadily failing health constrained him to give up that idea — very much against his will Our readers have thus been denied the opportunity of having before them the fruit of Dr BELVALKAR's mature scholarship and critical judgment

Whatever this might be, the Introduction to the critical edition of the *Śāntiparvan* had to be completed some time or the other We, therefore, requested Shri V M BEDEKAR, who has been working in the *Mahābhārata* department on the preliminaries of the proposed *Epilogue* of the Critical Edition, to supply the lacunae, keeping in view the usual pattern of Introduction to a *parvan* Our best thanks are due to Shri BEDEKAR for having done so (pp CCV to CCXLVII) expeditiously and with commendable competence

Nevertheless, we sincerely regret this inordinate delay in the publication of the Introduction to the *Śāntiparvan*, which now forms Part III of Volume XVI of the Critical Edition

B O R Institute,
Poona
August 29, 1966

P L Vaidya